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# Concordia Theological Monthly



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# Concordia Theological Monthly

Published by The Lutheran Church — Missouri Synod

EDITED BY THE FACULTY OF CONCORDIA SEMINARY  
ST. LOUIS, MO.

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CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed.

\$3.00 per annum, anywhere in the world, payable in advance.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

PRINTED IN U. S. A.

# Concordia Theological Monthly

VOL. XXVII

DECEMBER 1956

No. 12

## The Role of the Church in the Political Order

By CARL S. MEYER

“THE bearing of changing Christologies and ecclesiologies on the historic relations between church and state with a view to ascertaining the viability of the present doctrine of strict separation,” has been defined by George H. Williams of Harvard University as one of the vital areas in which studies and explorations will be made in the field of church history.<sup>1</sup>

The interrelations between church and state have been of importance throughout the history of the Christian Church. The persecutions under the emperors of Imperial Rome and the anti-Christian moves of the Kremlin testify to these interrelations. The Concordat of Worms (1122) and the Napoleonic Concordat (1801) are part of the problem. That it is persistent points to the basic nature of both institutions.

After stating that “the problem of our time is the separation of church and state,” Jacob Burckhardt continues, “It is the logical outcome of toleration.”<sup>2</sup> Divergencies of religious beliefs within a country will result in toleration or persecution. However, where there has been persecution in the twentieth century it has been carried on to strengthen the state, usually not to bring about the

<sup>1</sup> George H. Williams, “Church History,” Ch. VII in *Protestant Thought in the Twentieth Century: Whence and Whither?* ed. Arnold S. Nash (New York: The Macmillan Co., 1951), p. 176.

<sup>2</sup> J. S. Whale in his *The Protestant Tradition: An Essay in Interpretation* (Cambridge: The University Press, 1955) has three points under the heading of Part IV (“Modern Issues”). The second of these is “The Totalitarian State and the Crown Rights of the Redeemer,” pp. 263—312.

<sup>2</sup> Jacob Burckhardt, *Force and Freedom: An Interpretation of History*, ed. James Hastings Nichols (New York: Meridian Books, 1955), p. 185.

domination of a particular Christian denomination. Once the Emperor Trajan could write to Pliny the Younger (A.D. 112): "The Christians are not to be hunted out. If brought before you, and the offense is proved, they are to be punished, but with this reservation — if anyone denies he is a Christian, and makes it clear he is not, by offering prayer to our gods, then he is to be pardoned on his recantation, no matter how suspicious his past."<sup>3</sup> Today the totalitarian state demands the soul and heart and mind of its subjects, much more so than did even the cult of the emperor.

This points to the necessity of examining the functions of the state in the modern world. It raises, too, the questions of the role of the church in its relationships to the state today. Theologians, political scientists, and philosophers have attempted to define this role. The present study attempts to summarize the views of some representative Reformed and Roman Catholic thinkers on this problem.

The problem is one with which even the New England Puritans had to contend. They learned to make a distinction between civil power and ecclesiastical power. Roger Williams' tenets, however, were not accepted immediately, and much confused thinking remained in the theology of the descendants and heirs of the Puritans. The idea of the "kingdom of God," especially, was transformed in their minds into an earthly, idealistic state, akin to that held by the disciples as late as Christ's ascent from the Mount of Olives. H. Richard Niebuhr has pointed out that in the nineteenth century the "institutionalization of the kingdom of Christ," as he calls it, "was naturally accompanied by its nationalization. . . . Christianity, democracy, Americanism, the English language and culture, the growth of industry and science, American institutions — these are all confounded and confused."<sup>4</sup>

Richard Niebuhr is among those who have addressed themselves to the broad setting of the problem. He much prefers to regard Christianity "as a movement rather than as an institution or series

<sup>3</sup> William Stearns Davis, *Readings in Ancient History: Illustrative Extracts from the Sources, II. Rome and the West* (New York: Allyn and Bacon, 1913), p. 222.

<sup>4</sup> H. Richard Niebuhr, *The Kingdom of God in America* (Hamden, Conn.: The Shoestring Press, 1956 [c. 1935]) pp. 178, 179.

of institutions.<sup>5</sup> For that reason, it would seem, he does not define carefully the relationships between the institution called the church and the institution called the state. To him the kingdom of God operative within the framework of culture is the dialectical movement of genuine consequence. A recognition of the existence of an invisible catholic church and faith in it becomes for him a second major conviction.<sup>6</sup> With that he couples faith in a "sovereign, living, loving God." He says: "Apart from God and His forgiveness nationality and even Christianity particularized in a nation become destructive rather than creative."<sup>7</sup> Underlying these convictions there is the basic assumption that the kingdom of God can become operative within the framework of a culture and that it can become the dominant force in the culture, society, and the political entity. "H. Richard Niebuhr, alone in American theology, understands without utopianism that Christianity is a movement, that life, a permanent revolution, that the world of culture, man's achievement, exists within the world of grace, God's Kingdom, that culture is therefore convertible, that sovereignty and grace are organically related to every human society and every human soul, that nature and history are perpetually open to redemption."<sup>8</sup> Among the social achievements which go to make up culture Niebuhr includes government.<sup>9</sup> He is emphatic, too, that ". . . the world of culture — man's achievement — exists within the world of grace — God's Kingdom."<sup>10</sup>

That the practitioners and the functionaries will make application of these theories would seem almost inevitable. The call goes out for a revitalization of a sense of destiny, a hope to refashion the American Commonwealth into "this nation under God" with its official motto "In God We Trust" (as a quasi-magic formula which will transpose it into a nation of the godly).<sup>11</sup>

<sup>5</sup> Ibid., pp. xi, xii.

<sup>6</sup> Ibid., pp. xii—xiv.

<sup>7</sup> Ibid., p. xiv.

<sup>8</sup> David Wesley Soper, *Major Voices in American Theology: Six Contemporary Leaders* (Philadelphia: The Westminster Press, 1953), p. 155.

<sup>9</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Bros., 1951), p. 33.

<sup>10</sup> Ibid., p. 256.

<sup>11</sup> See, e. g., A. Mervyn Davies, *Foundation of American Freedom* (New York and Nashville: Abingdon Press, 1955), pp. 246—248.

Reinhold Niebuhr, the second of the theologian-brothers of the Niebuhr name, has much to say about the relationships between church and state. Niebuhr, it has been said, has sought "the place where gospel and world meet" and "where first they can come into right relation."<sup>12</sup> He wrote *Moral Man and Immoral Society*.<sup>13</sup> He raised the question and made it the title of his book *Do the State and Nation Belong to God or the Devil?*<sup>14</sup> Much more important was his *Nature and Destiny of Man*.<sup>15</sup> He has been concerned about political philosophy<sup>16</sup> and the philosophy of history.<sup>17</sup> He says:

Nations, classes, cultures and civilizations do not, of course, in their collective consciousness, ever pray or experience the judgment and mercy of God as revealed in Christ. . . . But it is possible for the church, as that part of a culture and civilization in which the final truth about life as revealed in Christ is known, to mediate the ultimate truth as a leaven in a lump.<sup>18</sup>

The Church is the one place in history where life is kept open for the final word of God's judgment to break the pride of men and for the word of God's mercy to lift up the brokenhearted. . . . But when I see how much new evil comes into life through the pretension of the religious community, through its conventional and graceless legalism, and through religious fanaticism, I am concerned that my growing appreciation of the Church should not betray me into this complacency.<sup>19</sup>

On the international scale, others have urged the transposing of

<sup>12</sup> Hans Hofmann, *The Theology of Reinhold Niebuhr*, trans. Louise Pettibone Smith (New York: Charles Scribner's Sons, 1956), p. 34.

<sup>13</sup> Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (New York: Charles Scribner's Sons, 1932).

<sup>14</sup> London: The Student Christian Movement Press, 1937.

<sup>15</sup> New York: Charles Scribner's Sons, 1941 and 1943.

<sup>16</sup> See Charles W. Kegley and Robert W. Bretall, eds., *Reinhold Niebuhr: His Religious, Social, and Political Thought*, Vol. II of the Library of Living Theology (New York: The Macmillan Co., 1956), especially the essays by Kenneth Thompson.

<sup>17</sup> See in Kegley and Bretall the essay by Richard Kroner.

<sup>18</sup> Reinhold Niebuhr, "The Relevance of Reformation Doctrine in Our Day," in *The Heritage of the Reformation*, ed. Elmer J. F. Arndt (New York: Richard R. Smith Publisher, Inc., 1950), p. 261.

<sup>19</sup> Reinhold Niebuhr, "Reply to Interpretation and Criticism," in Kegley and Bretall, eds., op. cit., p. 437.

the nations into the area of the kingdom of God — without, however, recognizing the limits of the Kingdom of Grace and the Kingdom of Power.

It is the function of the state to ensure a tolerable realization of these basic principles [of law and justice, of human rights and fundamental liberties] in any society, national or international. They are to maintain the external expression of the belief that man as a human being has a dignity, being delivered by Christ from sin and decay. The Church must preach the foreordained Kingdom of God among men. It must point out that human rights and other basic principles can never be equated with the reign of Divine love and of man's responsibility before God; but it must insist that without those basic principles of public and private behaviour declared and guaranteed, demonic forces are free to obstruct the penetration of God's commandments into human life. There will never be a Christian state; still less, a Christian "United Nations." But the Church must exhort governments and ordinary men to found a society on justice and law, national as well as international. . . . Justice here on earth takes its deepest meaning from the observance of God's commandments in this shattered world. The Church must continually bear this in mind, as part of its apostolic and missionary task.<sup>20</sup>

Such a statement recognizes tensions and conflicts. Among the theologians of today who have labeled these tensions Paul Tillich stands as one of the foremost. George Williams says that Paul Tillich "in his distinction between 'autonomy' (in this context, secularism) and 'heteronomy' (in this context, ecclesiasticism) and his clear definition of the middle position so difficult to perpetuate, 'theonomy,' has introduced a new set of theological categories that will prove especially valuable in guiding American research into the history of Church and State."<sup>21</sup>

Tillich's three terms (*theonomy*, *heteronomy*, and *autonomy*) go far beyond the issue of church-state relations. He writes:

<sup>20</sup> F. M. van Asbeck, "The Church and the Disorder of International Society," Ch. III in *The Church and the International Disorder: An Ecumenical Study Prepared Under the Auspices of the World Council of Churches* (Vol. IV in *Man's Disorder and God's Design*, the Amsterdam Assembly Series (New York: Harper & Bros., n. d.), p. 70.

<sup>21</sup> George H. Williams, "Church History," Ch. VII in *Protestant Thought in the Twentieth Century: Whence and Whither?* ed. Arnold S. Nash, p. 176.

The words "autonomy," "heteronomy," and "theonomy" answer the question of the *nomos* or the law of life in three different ways: Autonomy asserts that man as the bearer of universal reason is the source and measure of culture and religion—that he is his own law. Heteronomy asserts that man, being unable to act according to universal reason, must be subjected to a law, strange and superior to him. Theonomy asserts that the superior law is, at the same time, the innermost law of man himself, rooted in the divine ground which is man's own ground: the law of life transcends man, although it is, at the same time, his own. Applying these concepts to the relation between religion and culture, we called an autonomous culture the attempt to create the forms of personal and social life without any reference to something ultimate and unconditional, following only the demands of theoretical and practical rationality. A heteronomous culture, on the other hand, subjects the forms and laws of thinking and acting to authoritative criteria of an ecclesiastical religion or a political quasi-religion, even at the price of destroying the structures of rationality. A theonomous culture expresses in its creations an ultimate concern and a transcending meaning not as something strange but as its own spiritual ground. "Religion is the substance of culture and culture the form of religion." This was the most precise statement of theonomy.<sup>22</sup>

Among the cultural forms, however, would be the various forms of government. These aspects of temporal power must be filled with meaning by religion, faith, surrender to the Deity. This is not merely, according to Tillich's thought, a question of separation of church and state or transfer of a secular order into a spiritual order; it is the question of which shall be the dominant force in the future. Nor does Tillich leave any doubt as to where he stands in any conflict between autonomy and heteronomy. In his treatise *The Interpretation of History* he writes: "I am determined to stand on the border of autonomy and heteronomy, not only principally but also historically."<sup>23</sup>

<sup>22</sup> Paul Tillich, *The Protestant Era* (Chicago, Ill.: University of Chicago Press, 1948), pp. 56, 57.

<sup>23</sup> Paul Tillich, *The Interpretation of History*, pp. 26, 28, 30, as quoted by Soper, op. cit., p. 120.

See also Tillich, *The Protestant Era*, p. 59: "So the gap between religion and culture is filled: religion is more than a system of special symbols, rites, and emotions, directed toward a highest being; religion is ultimate concern; it is

Tillich has grappled with the problems raised by National Socialism in Germany; it is understandable that he should feel so keenly the conflict between Christianity and the demands of a state for idolatrous loyalties.<sup>24</sup> He will speak of "the ideological misuse of Christianity in the Church and State" and of "the latent Church,"<sup>25</sup> so that his concept, too, of church and state cannot be institutionalized. In discussing the "dissociation of the Christian message from disintegrating Western society," Tillich declares that this requires "a true conception of the relationship between transcendence and immanence." He comes to the conclusion: "The creative ground, the judging power and the fulfilling meaning of all finite centres and events . . . is the source, structure and ultimate meaning of the *one* world in which finite centres and events are found. It has been and always should be the intention of the Christian Church to point to this ultimate ground of life and experience, and thus to lead every generation to *the* spiritual centre of its own existence. The Christian Church should perform this task for 'the Christian nations' of the present age."<sup>26</sup>

Paul Tillich and Karl Barth, each using different phraseology, are not very far apart on the question of church-state relations. Using the terms *Christengemeinde* and *Brüdergemeinde*, Barth has stressed the differences between church and state. He writes:

The Church must remain the Church. It must remain the inner circle of the Kingdom of Christ. The Christian community has a task of which the civil community can never relieve it and which it can never pursue in the forms peculiar to the civil community. . . . It proclaims the rule of Jesus Christ and the

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the state of being grasped by something unconditional, holy, absolute. As such it gives meaning, seriousness, and depth to all culture and creates out of the cultural material a religious culture of its own. The contrast between religion and culture is reduced to the duality of religious and secular culture with innumerable transitions between them."

<sup>24</sup> Daniel Day Williams, *What Present-Day Theologians Are Thinking* (New York: Harper & Bros., 1952), p. 21.

<sup>25</sup> Tillich, *Interpretation of History*, pp. 48, 49, as quoted by Soper, op. cit., pp. 23 f.

<sup>26</sup> Paul Tillich, "The Disintegration of Society in Christian Countries," Sec. 2 of Ch. II ("Our Un-Christian World") in *The Church's Witness to God's Design: An Ecumenical Study Prepared Under the Auspices of the World Council of Churches*, Vol. II in *Man's Disorder and God's Design*, the Amsterdam Assembly Series (New York: Harper & Bros., n. d.), p. 63.

hope of the Kingdom of God. This is not the task of the civil community: it has no message to deliver; it is dependent on a message being delivered to it. It is not in a position to appeal to the authority and grace of God; it is dependent on this happening elsewhere. It does not pray; it depends on others praying for it. It is blind to the Whence? and Whither? of human existence; its task is rather to provide for the external and provisional delimitation and protection of human life; it depends on the existence of seeing eyes elsewhere.<sup>27</sup>

The prayers of the church are a manifestation of the responsibility which the church has towards the state. It is subject to the state, not with a blind obedience, but in full responsibility toward the will of God. It trusts in the power of the Word. It is not God's purpose "that the State should itself develop more or less into a Church."<sup>28a</sup> The church does not expect the state gradually to develop into the Kingdom of God. However, taking up its share of political responsibility, it reminds the state of its obligations. "The distinctions, judgments and choices which it makes in the political sphere are always intended to foster the illumination of the State's connexion with the order of divine salvation and grace and to discourage all the attempts to hide this connexion."<sup>28</sup> The church will stand on the side of law and justice. It is against anarchy and tyranny alike. Concentrating on the lower and the lowest levels of society, the church will be conscious of its supreme mission — to bring the Gospel of salvation to mankind. It will, likewise, insist on the state's responsibility to these members of society. "The church must stand for social justice in the political sphere."<sup>29</sup> Nor will the church serve merely parochial politics. In all of this Barth maintains that not "natural law" but the "gospel" governs the relationship between the Christian community and the civil community. "This gospel which proclaims the King and the Kingdom that is now hidden but will one day be revealed, is political from the very outset, and if it is preached to real (Christian and non-Christian) men on the basis of a right interpre-

<sup>27</sup> Karl Barth, *Against the Stream: Shorter Postwar Writings, 1946—52* (New York: Philosophical Library, 1954), pp. 22, 23.

<sup>27a</sup> *Ibid.*, p. 30.

<sup>28</sup> *Ibid.*, p. 34.

<sup>29</sup> *Ibid.*, p. 36.

tation of Scriptures it will necessarily be prophetically political."<sup>30</sup> The church in its inner life is to make a practical demonstration of the working of the Gospel in polity and administrative procedures. "The real Church must be the model and prototype of the real State. The Church must set an example so that by its very existence it may be a source of renewal for the State and the power by which the State is preserved."<sup>31</sup>

That vague hope for a future world order in which the Gospel is the dominant force, seen in Niebuhr and Tillich and Barth, perhaps expressed variously and envisioned somewhat differently by each, has also been expressed by Florovsky. "The Church remains 'in the world,' as a heterogeneous body, and the tension is stronger than it has ever been; the ambiguity of the situation is painfully felt by everyone in the Church. A practical programme for the present age can be deduced only from a restored understanding of the nature and essence of the Church. And the failure of all Utopian expectations cannot obscure the Christian hope: the King has come, the Lord Jesus, and His Kingdom is to come."<sup>32</sup>

These European theologians, with the necessity of living in totalitarian states or opposing them actively from within or from without, have attempted to find an answer to the question of the proper role of the church in the political order. Amid the chaos and confusion of disintegration and war they have looked with wistful hope to an undefined future. The realities of the present demanded some answer, especially in the days of the *Kirchenkampf* of 1934. Various answers were attempted.<sup>33</sup> Of these the most effective was the Barmen Declaration (May 29—31, 1934).<sup>34</sup>

<sup>30</sup> Ibid., pp. 46, 47.

<sup>31</sup> Ibid., p. 48.

<sup>32</sup> George Florovsky, "The Church: Her Nature and Task," Part 3 of Ch. I of *The Universal Church in God's Design*, Vol. I of *Man's Disorder and God's Design*, The Amsterdam Assembly Series, pp. 57, 58.

<sup>33</sup> See *inter alios*: Kurt Dietrich Schmidt, ed., *Die Bekenntnisse und grund-sätzlichen Aeußerungen zur Kirchenfrage*, Band 2: 1934 (Göttingen: Vandenhoeck & Ruprecht, 1953); W. Jannasch, *Deutsche Kirchendokumente: Die Haltung der Bekennenden Kirche im Dritten Reich* (Zollikon-Zürich: Evangelischer Verlag A. G., 1946).

<sup>34</sup> Daniel Day Williams, *What Present-Day Theologians Are Thinking*, p. 21: "The key to the confessional groups' resistance was expressed in the Barmen declaration."

John 14:6; John 10:1,9; 1 Cor. 1:30; Eph. 4:15, 16; Matt. 28:20; and 2 Tim. 2:9 were the Scripture passages cited to show the overlordship of Christ and a total dependence upon Him. Significantly it found a basis for the formulation of its thought in Scripture. The fifth thesis of this Declaration reads:

Die Schrift sagt uns, dass der Staat nach göttlicher Anordnung die Aufgabe hat, in der noch nicht erlösten Welt, in der auch die Kirche steht, nach dem Mass menschlicher Einsicht und menschlichen Vermögens unter Anordnung und Ausübung von Gewalt für Recht und Frieden zu sorgen. Die Kirche erkennt in Dank und Ehrfurcht gegen Gott die Wohltat dieser seiner Anordnungen an. Sie erinnert an Gottes Reich, an Gottes Gebot und Gerechtigkeit und damit an die Verantwortung der Regierenden und Regierten. Sie vertraut und gehorcht der Kraft des Wortes, durch das Gott alle Dinge trägt.

Wir verwerfen die falsche Lehre, als solle und könne der Staat über seinen besonderen Auftrag hinaus die einzige und totale Ordnung menschlichen Lebens werden und also auch die Bestimmung der Kirche erfüllen.

Wir verwerfen die falsche Lehre, als solle und könne die Kirche über ihren besonderen Auftrag hinaus staatliche Art, staatliche Aufgaben und staatliche Würde aneignen und damit selbst zu einem Organ des Staates werden.<sup>35</sup>

In the European states in which a state church has been operative a crisis of one kind or other has usually called for a rethinking of the mutual relations. National Socialism in Germany raised such a crisis; Bolshevism has the responsibility for the crisis in Russia. Mussolini reached an accord (at least a concordat was signed) with the papacy; the Spanish Civil War was a religious war in one sense (not even the wars of the sixteenth and seventeenth centuries so labeled were entirely religious wars). Romantic interests and sentimentalism raised the question in England. In the Asiatic countries it is nationalism that makes the question of first rate importance. In these countries nationalism is in part a protest against colonialism. And in these countries the crisis might bring on persecution and suppression of the church. In the conflict between East and West, between nationalism and imperialism, between communism

<sup>35</sup> Schmidt, ed., *Die Bekenntnisse des Jahres 1934*, p. 94.

and Christianity — whatever form these conflicts may take — there the question of church-state relations comes to the fore. At times it may be a question of dominance, at other times a question of existence. In the struggle for power the temptation is present to disregard the basic functions of the state or of the church, to create crises for the sake of victory, to disregard principles to perpetuate positions. In these crises the questions of rights and liberties and religious freedoms have been raised. Those questions, however, have stressed primarily the relations of the individual to the state rather than those of groups. The position of minorities, it is true, had to be considered. National and international groups attempted to solve such questions. Tensions remain; crises result.

Throughout, the Roman Catholic Church has spoken on the question of the role of the church in the state, a question which is of long standing for this church. It demands a decisive voice in questions pertaining to the social order. Pius XI in his encyclical letter *Quadragesimo anno* (May 15, 1931) cited with approval *Rerum novarum* promulgated by Leo XIII (May 15, 1891), which postulated for the church (the papacy) "the right and the duty to pronounce with supreme authority upon social and economic matters." She must "interpose her authority," Pius XI said, "in all matters that are related to the moral law." It was his aim to "bring under and subject to our supreme jurisdiction not only the social order but economic activities as well."<sup>36</sup> His successor, Pius XII, in a discourse on June 1, 1941, in which he commemorated the fiftieth anniversary of *Rerum novarum*, said that both Leo XIII and Pius XI were aware of the fact that the church could not lay down guiding norms for the purely practical, technical, side of the social structure [it is not clear just what he meant by this phrase];

<sup>36</sup> Pius XI, Encyclical, *Quadragesimo anno*, "On Reconstructing the Social Order," May 15, 1931, as given in Francis J. Powers, ed., *Papal Pronouncements on the Political Order* (Westminster, Md.: The Newman Press, 1952), No. 1, pp. 3, 4.

An abbreviated version of the encyclical by Pius XI can be found conveniently in Anne Freemantle, ed., *The Papal Encyclicals in Their Historical Context* (A Mentor Book; New York: The New American Library of World Literature, Inc., 1956), pp. 228—235.

Leo XIII's encyclical *Rerum novarum* will be found in full in Etienne Gilson, ed., *The Church Speaks to the Modern World: The Social Teachings of Leo XIII* (Image Books; Garden City, New York: Doubleday & Co., Inc., 1954), pp. 205—240.

but where the social order meets or enters into contact with the moral order, he said, there natural law and the truths of revelation make it necessary that the church form the consciences of those who must find "solutions for the problems and duties imposed by social life."<sup>37</sup> This same pope, Pius XII, said in an encyclical on October 20, 1939 (he was speaking of the function of the state in the modern world) that the re-education of mankind must be "above all things, spiritual and religious." One of the causes of modern evils, he declared, was "the progressive alienation of the peoples from that unity of doctrine, faith, customs and morals," once promoted by the church.<sup>38</sup> Therefore the church must collaborate "in the construction of a solid foundation of society."<sup>39</sup> And the church, Pius XII said, must make every effort to rewin and to subject "every domain of human life to the gracious rule of Christ, so that His love may triumph and His law reign."<sup>40</sup>

Neither domestic nor civil society should put God aside and show "no solicitude for the upholding of natural law",<sup>41</sup> it is an error to "endeavor to disassociate the civil authority from any connection with the Divine Being. . . ."<sup>42</sup> It may even be necessary to resist laws made by the civil authorities. Leo XIII taught: "But where the power to command is wanting or where a law is enacted contrary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest while obeying man we become disobedient to God."<sup>43</sup> Resistance to decrees contrary to the Moral

<sup>37</sup> Pius XII, "The Social Question in the New Order," address commemorating the fiftieth anniversary of *Rerum novarum*, June 1, 1941, in Powers, ed., op. cit., No. 3, pp. 4, 5.

<sup>38</sup> Pius XII, Encyclical, *Summi Pontificatus*, "On the Function of the State in the Modern World," ibid., No. 5, p. 5; Freemantle, ed., op. cit., pp. 263—269.

<sup>39</sup> Pius XII, "Allocution to the College of Cardinals," February 20, 1945, in Powers (mimeographed; Washington, D. C.: Catholic University of America, Department of Political Science, c. 1950; pages not numbered), Introduction.

<sup>40</sup> Pius XII, "Discourse to Delegates of Christian Renaissance," January 22, 1947, ibid.

<sup>41</sup> Leo XIII, Encyclical, *Sapientiae Christianae*, "On the Chief Duties of Christians as Citizens," January 10, 1890, ibid., Part I, Sec. iv; also in Etienne Gilson, ed., p. 249.

<sup>42</sup> Pius XII, Encyclical, *Summi Pontificatus*, "On the Function of the State in the Modern World," October 20, 1939, in Powers, No. 52, pp. 28, 29.

<sup>43</sup> Leo XIII, Encyclical, *Libertas praestantissimum*, "On Human Liberty," June 20, 1888, ibid., No. 54, p. 29, and in Gilson, pp. 65, 66.

Law is not sedition, according to the Roman pontiff. He says: "But if the laws of the State are manifestly at variance with the divine law, containing enactments injurious to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly to resist becomes a positive duty, to obey a crime."<sup>44</sup> The Roman Church does not teach rebellion or insurrection against tyrants. Patience and prayer are taught.<sup>45</sup> Not revolution, but evolution through concord is the best means of improving social ills,<sup>46</sup> for insurrection can be justified only when "the civil power should so trample on justice and truth as to destroy even the foundations of authority."<sup>47</sup> As a consequence, therefore, it is within the functions of the church to pronounce on the limits of obedience to the state; the individual is not the ultimate judge on what God has commanded or forbidden, although every individual according to his capacity and intelligence should be imbued with Roman Catholic doctrine.<sup>48</sup> Unquestionable obedience is due to the church.<sup>49</sup> ". . . the Church cannot stand by, indifferent as to the import and significance of laws enacted by the State; not insofar, indeed, as they refer to the State, but insofar as passing beyond due limits, they trench upon the rights of the Church. From God has the duty been assigned to the Church not only to interpose

<sup>44</sup> Leo XIII, Encyclical, *Sapientiae Christianae*, "On the Chief Duties of Christians as Citizens," January 10, 1890, in Powers, No. 55, p. 30; and in Gilson, p. 253.

<sup>45</sup> Leo XIII, Encyclical, *Quod apostolici munera*, "On Socialism," December 28, 1878, in Powers, No. 58, p. 32; also in Gilson, ed., p. 194.

<sup>46</sup> Pius XII, "Address to Italian Workers," June 13, 1943, in Powers, No. 59, p. 32.

<sup>47</sup> Pius XI, Encyclical, *Firmissimam constantiam*, or *Nos Es Muy Conocida*, "On the Religious Situation in Mexico," March 28, 1937, *ibid.*, No. 60, p. 33.

<sup>48</sup> The Pastoral Letter of 1866 of the Archbishops and Bishops of the United States stated: "The Catholic has a guide in the Church, as a divine Institution, which enables him to discriminate between what the Law of God forbids or allows; and this authority the State is bound to recognize as supreme in its sphere — of moral, no less than dogmatic teaching." Peter Guilday, ed., *The National Pastoral of the American Hierarchy (1792—1919)* (Westminster, Md.: The Newman Press, 1954 — reprint of 1923 edition), p. 206.

Leo XIII, Encyclical, *Sapientiae Christianae*, "On Christian Citizenship," January 10, 1890, Gilson, p. 255.

<sup>49</sup> *Ibid.*, p. 260: "Now it is evident that he who clings to the doctrines of the Church as to an infallible rule yields his assent to *everything the Church teaches*: . . ." Italics by the present writer.

resistance, if at any time the State rule should run counter to religion, but further, to make a strong endeavor that the power of the Gospel may pervade the law and institutions of the nations.”<sup>50</sup>

Various forms of totalitarian government have been condemned by the popes in recent years. Pius XI condemned communism because it was based on atheistic materialism and dialectically insisted on the class struggle. It rejected God as the basis for civil authority and looked for a new era and a new civilization “culminating in a humanity without God.”<sup>51</sup> Socialism, this same pope said, denied the natural basis of society and civil authority. He declared that it was based on a “doctrine of human society peculiarly its own—which is opposed to true Christianity.” Pius XI therefore concluded: “No one can be at the same time a sincere Catholic and a true socialist.”<sup>52</sup> Nazism and fascism were condemned by Pius XI, who called the deification of race, nationality, or state unchristian; he maintained that any attempt “to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe, King and Legislator of all nations,” is unscriptural.<sup>53</sup> Pius XII called National Socialism “the cult of violence, the cult of race and blood, the overthrow of human liberty and dignity.”<sup>54</sup>

<sup>50</sup> Ibid., pp. 263, 264.

Pius XII in his encyclical *Summi Pontificatus*, “On the Function of the State in the Modern World,” October 20, 1939, said that the “Chair of Peter” is “the depository and exponent” of the “fundamentals of morality,” that the “Church of Christ” is “the faithful depository of the teaching of Divine Wisdom,” and that it is a grave error of modern times “to divorce civil authority from every kind of dependence upon the Supreme Being—First Source and absolute Master of man and of society—and from every restraint of Higher Law derived from God as from its First Source.” Freemantle, ed., pp. 264—266.

<sup>51</sup> Pius XI, Encyclical, *Divini Redemptoris*, “On Atheistic Communism,” March 19, 1937, as given in Freemantle, pp. 255—262 (see p. 257 for the citation).

<sup>52</sup> Pius XI, Encyclical, *Quadragesimo anno*, “On Reconstructing the Social Order,” May 15, 1931, ibid., pp. 228—235. The quoted part, however, is omitted by Miss Freemantle. It will be found in Powers, No. 67, pp. 39, 40.

<sup>53</sup> Pius XI, Encyclical, *Mit brennender Sorge*, “On the Position of the Catholic Church in the German Empire,” March 14, 1937, ibid., No. 72, p. 42. See also Freemantle, pp. 250—255.

<sup>54</sup> Pius XII, “Allocution to College of Cardinals,” June 2, 1945, in Powers, No. 73, p. 43.

These popes have not hesitated to define the purpose and function of the state, since that defining, too, belongs to the role of the church. They postulate that the state exists to promote the common good. To them the common good can be achieved only within the framework of a moral society and the church must teach morality.<sup>55</sup> The common good, properly understood, protects individual and social, spiritual, and material values.<sup>56</sup> Pius XII says: "The true common good is determined ultimately and recognized from the nature of man with its harmonious co-ordination of personal rights and social obligations as well as from the purpose of society which in turn is determined by the same human nature."<sup>57</sup>

On the further question of the separation between church and state the guiding principles were laid down by Leo XIII:

Yet, no one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven. In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all

<sup>55</sup> See the citations *ibid.*, No. 94—101, pp. 60—63, from Pius XII, Pius XI, and Leo XIII.

See especially Leo XIII, *Encyclical, Rerum novarum*, May 15, 1891, *ibid.*, No. 95, p. 61, and in Gilson, p. 222.

Cf. *ibid.*, p. 206: ". . . the responsibility of the apostolic office urges Us to treat the question of set purpose in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement."

*Ibid.*, p. 222: "Now a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and fair imposing of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier . . . since it is the province of the commonwealth to serve the common good."

<sup>56</sup> Pius XII, *Discourse Commemorating Fiftieth Anniversary of Rerum novarum*, "The Social Question in the New Order," June 1, 1941, in Powers, Part II, Sec. ii.

<sup>57</sup> Pius XI, *Encyclical, Mit brennender Sorge*, March 14, 1937, *ibid.*

that pertains to their life here, and to their hope of salvation hereafter.<sup>58</sup>

These arrangements, he is saying, redound to the common good, but also to the spiritual welfare of the individual.

One guiding principle on the role of the church in the political order is the principle of the distinction of functions. The ecclesiastical power and the civil power each has its own sphere — free and unshackled. Leo XIII says: "All things that are of a civil nature the church acknowledges and declares to be under the authority of the ruler: . . ." <sup>59</sup>

The second guiding principle laid down by Leo XIII is the principle that agreement and harmony must prevail between the two powers. This habitual agreement, too, is necessary for the common good. In the sentence in which Leo XIII said that the church acknowledged civil matters to be under the jurisdiction of civil authorities he continues: ". . . and in things whereof for different reasons the decision belongs both to the sacred and to the civil power, the Church wishes that there should be harmony between the two so that injurious contests may be avoided." God, according to another encyclical, who has ordained the two powers, the ecclesiastical and the civil, each with "fixed limits within which it is contained," also "has marked out the course of each in right correlation to the other."<sup>60</sup>

The third guiding principle which Leo XIII laid down is the principle of dependence of the state on the church. "To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice."<sup>61</sup> The primacy of the spiritual power is maintained.

<sup>58</sup> Leo XIII, Encyclical, *Arcanum divinae sapientiae*, "On Christian Marriage," February 10, 1880, in Gilson, pp. 105, 106.

<sup>59</sup> Leo XIII, Encyclical, *Diuturnum*, "On Civil Government," June 29, 1881, *ibid.*, p. 153.

<sup>60</sup> Leo XIII, Encyclical, *Immortale Dei*, "On the Christian Constitution of States," November 1, 1885, in *ibid.*, p. 167.

In this same encyclical he said later on, *ibid.*, p. 177: "In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that so far from one of the powers separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited to the end for which each power exists, should be preserved between them."

<sup>61</sup> *Ibid.*, p. 176.

Jacques Maritain, the Roman Catholic philosopher, and Joseph Lecler, the Jesuit, have both used this phrase "the primacy of the spiritual."

Maritain, speaking of "General Immutable Principles," treated the relationship between the human person and the body politic. The common good to him is transcended by the absolute ultimate end of the individual and this ultimate demands the primacy of the spiritual. Since the church deals with the supernatural and the spiritual, the church must be free to fulfill its functions. He lays down the principle of "the freedom of the Church to teach and preach and worship, the freedom of the Gospel, the freedom of the word of God."<sup>62</sup> His second principle follows, "the superiority of the Church—that is, of the spiritual—over the body politic or the State."<sup>63</sup> In the third principle he comes to the principle of harmony or agreement, or as he calls it, co-operation, "the necessary cooperation between the Church and the body politic or the State."<sup>64</sup>

Lecler treats of the distinction between church and state,<sup>65</sup> the agreement between church and state,<sup>66</sup> and the primacy of the spiritual.<sup>67</sup>

Roman Catholic writers, pontiffs, philosophers, or theologians, are not today demanding a Christian or Catholic state in which bishops are temporal rulers. The modern age is recognized as a secular, not a sacral age.<sup>68</sup> They are urging the participation of Roman Catholics in public affairs; in this way the role of the church becomes operative in the political order. Pius XII urged that the believer should generously and courageously assume his share in public affairs.<sup>69</sup> "When there is a question of the moral foundation of the family and the State, or the rights of God and

<sup>62</sup> Jacques Maritain, *Man and the State*; Fourth impression, Phoenix Books (Chicago: University of Chicago Press, 1956), pp. 151, 152.

<sup>63</sup> *Ibid.*, p. 153.

<sup>64</sup> *Ibid.*, p. 154.

<sup>65</sup> Joseph Lecler, S. J., *The Two Sovereignties: A Study of the Relationship Between Church and State* (New York: Philosophical Library, 1952), pp. 15 to 31.

<sup>66</sup> *Ibid.*, pp. 32—49.

<sup>67</sup> *Ibid.*, pp. 50—84.

<sup>68</sup> Maritain, *op. cit.*, p. 159.

<sup>69</sup> Pius XII, "Christmas Message," 1948, in Powers, No. 11, pp. 7, 8.

of the Church, everyone, man or woman, of whatever class or status, has a strict obligation to utilize his political rights in the service of a good cause."<sup>70</sup> Priests, too, Benedict XV urged, were to "devote themselves as far as possible to social theory and action by study, observation and work."<sup>71</sup> In general, according to Leo XIII, Catholics should "give their attention to national politics."<sup>72</sup> Roman Catholics should remember that "the right to vote is a grave responsibility," especially when it comes to electing officials who make laws, "particularly those laws which affect, for example, the sanctification of feast days, marriage, the family and the school. . . ."<sup>73</sup> By means of the electoral ballot also the Catholic woman can fulfill her duty.<sup>74</sup> Pius XI says: "A Catholic will take care not to neglect his right to vote when the good of the Church or of the country requires it."<sup>75</sup> Leo XIII amplifies this when he says: "Every Catholic must bear in mind that the choice of men who compose the legislature is of the highest importance to the Church."<sup>76</sup> Catholics, therefore, should be willing to serve in public office, "defending the highest interests of the Church, which are those of justice and religion."<sup>77</sup> They may join political parties;<sup>78</sup> they have the duty of making their Christian convictions felt in public life.<sup>79</sup> Indifference<sup>80</sup> and isolationism to the needs

<sup>70</sup> Pius XII, "Discourse to Catholic Women Workers," *ibid.*, No. 12, p. 8.

<sup>71</sup> Benedict XV, "Letter to Bishop of Bergamo," March 11, 1920, *ibid.*, No. 13, p. 8.

<sup>72</sup> Leo XIII, Encyclical, *Immortale Dei*, "On the Christian Constitution of States," November 1, 1885, *ibid.*, No. 14, pp. 8, 9; and also Gilson, p. 266.

<sup>73</sup> Pius XII, "Discourse to Lenten Preachers of Rome," March 18, 1946, in Powers, No. 15, p. 9.

<sup>74</sup> Pius XII, "Discourse on the Duties of Women in Social and Political Life," October 21, 1945, *ibid.*, No. 16, p. 9.

<sup>75</sup> Pius XI, Encyclical, *Firmissimam Constantiam or Nos Es Muy Conocida*, "On the Religious Situation in Mexico," March 28, 1937, *ibid.*, No. 18, p. 10.

<sup>76</sup> Leo XIII, "Letter to Bishops of Brazil," July 2, 1894, *ibid.*, No. 19, p. 10.

<sup>77</sup> Pius XI, Encyclical, *Non abbiamo bisogno*, "On Catholic Action in Italy," June 29, 1931, *ibid.*, No. 20, p. 10.

<sup>78</sup> Pius XI, "Letter to Cardinal Patriarch of Lisbon, Portugal," November 10, 1933, *ibid.*, No. 21, pp. 10, 11.

<sup>79</sup> Pius XII, "Radio Address to Congress of Swiss Catholics," September 4, 1949, *ibid.*, No. 22, p. 11.

<sup>80</sup> Pius XII, "Discourse to Roman Nobility," January 1, 1947, *ibid.*, No. 23, p. 11.

of mankind<sup>81</sup> are not in accord with meeting Christian obligations. A courageous application in civic affairs, Pius XII pleaded, of the Church's social teachings was needed.<sup>82</sup> A vivisection, as he called it, of public life from the Law of God should be regarded as anti-Catholic. "What is essential is that the social doctrine of the Church should become the patrimony of all Christian consciences and that doctrine be put into practice."<sup>83</sup>

In this manner, through Catholic Action and through the control of the electorate, the Roman pontiffs wish to safeguard the interests of the Roman Church in the name of religion and to insure the recognition of its role in civic affairs, while supporting a distinction between civil and ecclesiastical authority. The attitude of the Roman Church can best be summarized in the words of Lecler:

The *magisterium* of the Church has certainly never been more active or widely exercised; it deals with all the great problems of religious and moral life, not excepting its social and political aspects. Again, the Church's jurisdiction has never been more powerfully exercised or more dutifully obeyed. Yet there has never been a time when the Church has shown herself more reluctant to commit herself in regard to modes of action that are purely temporal. The rules which have been drawn up, in various countries, for the guidance of Catholic Action well bring out this wise and prudent attitude. True, it is recommended to Catholics, in their capacity as citizens, to make every effort to participate in social and political life, but the greatest discretion is enjoined upon them when, as members of Catholic Action, they are entrusted with the task either of aiding, or preparing the way for, the hierarchy's activities. In the first instance, the Catholic citizen, whilst taking for his guiding light the common teaching of the Church, compromises no one but himself and must be prepared to assume, on the temporal plane, his own initiative and his own responsibilities. In the second instance, every active member of Catholic Action must recall that he is speaking for the Church and that there might be a danger of compromising her if any rash decisions were taken in matters political. The contemporary

<sup>81</sup> Pius XII, "Christmas Message," 1948, *ibid.*, No. 25, p. 12.

<sup>82</sup> Pius XII, "Allocution to College of Cardinals," June 2, 1947, *ibid.*, No. 27, pp. 13, 14.

<sup>83</sup> Pius XII, "Radio Address to the German Catholic Congress," September 4, 1949, in Powers, *Introduction*.

Papacy, therefore, does all within its power to maintain on distinct planes the separate missions of the two powers, thereby obviating, so far as in her lies, the possibilities of conflict.<sup>84</sup>

Obviating the possibilities of conflict is one of the three basic principles of church-state relations adopted by the Roman Church. Maritain calls it "the necessary co-operation between the Church and the body politic or the State."<sup>85</sup> Leo XIII states the principle when he endorsed the Encyclical of Gregory XVI,<sup>86</sup> on the question of the separation of church and state: "Nor can we hope for happier results either for religion or for the civil government from the wishes of those who desire that the Church be separated from the State, and the concord between the secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement which has always been fraught with good, and advantageous alike to sacred and civil interests."<sup>87</sup>

He himself states it this way: "In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that so far from one of the powers separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited to the end for which each power exists, should be preserved between them."<sup>88</sup> "The things that are Caesar's," Maritain said, "are not only distinct from the things that are God's; but they must cooperate with them."<sup>89</sup> The state has the material task to promote the economic welfare of society and the moral task of administering justice. In that way the state makes the functions of the church possible. The state should publicly acknowledge the existence of God, he believes. So far as specific forms of mutual help are concerned, the state should grant exemption from military obligations to the clergy. But in much broader terms, the state, promoting the temporal good,

<sup>84</sup> Lecler, op. cit. (note 65, above), p. 30.

<sup>85</sup> Maritain, op. cit. (note 62, above), p. 153.

<sup>86</sup> Gregory XVI, Encyclical, *Mirari vos*, August 15, 1832. An excerpt is found in Freemantle, pp. 127, 128.

<sup>87</sup> Leo XIII, Encyclical, *Immortale Dei*, "On the Christian Constitution of States," November 1, 1885, in Gilson, p. 176, quoting Gregory XVI.

<sup>88</sup> Ibid., p. 177.

<sup>89</sup> Maritain, p. 171.

would recognize that the church is above the Christian political society.<sup>90</sup> The state must guarantee that full freedom of the church. Secondly, the body politic must ask the assistance of the church to promote the temporal good. The body politic, according to Maritain and with him many Catholic thinkers, must ask more of the ecclesiastical order. The state is put into the position of the suppliant, coming to the church and asking the church to support the common good through religion.

Thus the body politic, its free agencies and institutions, using their own freedom of existential activity within the framework of laws, would ask more of the Church. They would ask, on the basis of freedom and equality of rights for all citizens, her cooperation in the field of all the activities which aim at enlightening human minds and life. They would positively facilitate the religious, social, and educational work by means of which she—as well as the other spiritual or cultural groups whose helpfulness for the common good would be recognized by them—freely cooperates in the common welfare. By removing obstacles and opening the doors, the body politic, its free agencies and institutions, would positively facilitate the effort of the apostles of the Gospel to go to the masses and share their life, to assist the social and moral work of the nation, to provide people with leisure worthy of human dignity, and to develop within them the sense of liberty and fraternity.<sup>91</sup>

The arrangement might be made through concordats; it might be brought about permissibly through the legislative action of favorable officials. Essential, however, is the readiness of the state to co-operate with the church. "Religion, of its essence, is wonderfully helpful to the State." This statement by Leo XIII must be understood in the light of his previous statement in this same connection that "the profession of one religion is necessary in the State" and that one religion must be the "true religion," the religion of the Roman Catholic Church, which the rulers of the state "must preserve and protect . . . with prudence and usefulness for the good of the community."<sup>92</sup>

<sup>90</sup> *Ibid.*, p. 175.

<sup>91</sup> *Ibid.*, pp. 178, 179.

<sup>92</sup> Leo XIII, *Liberas praestantissimum*, "On Human Liberty," June 20, 1888, in Gilson, p. 71.

After discussing this principle of co-operation or agreement Lecler writes:

To sum up, the peaceful co-existence of Church and State requires for its realization a policy of understanding and of cordial relationship. The most important thing of all, if this end is to be attained, is a determined resolve on the part of each to understand the other, to unite, to collaborate in the great work common to both, namely, the promotion of the temporal and spiritual progress of humanity. Without this basic goodwill, without this mutual understanding, the most pompous official agreements are but empty words, or worse, instruments of oppression. When, on the other hand, a sympathy based on reason exists between the two parties, disputes die down and obstacles grow less formidable. The official expression of this basic understanding will be more or less precise, more or less detailed, in accordance with circumstances and the conditions of the countries concerned. It may take the form of a concordat in good and true form, of a more modest *modus vivendi*, of a special arrangement in regard to disputed questions; even, for grave reasons, of a legal separation. The essential thing is that there should obtain, between the Holy See and national governments, a policy of reciprocal contacts which will make it possible to find a rapid solution for passing difficulties and to maintain between the two parties a deep and lasting sentiment of esteem.<sup>93</sup>

Yet the principle of the primacy of the spiritual must not be lost out of sight. "Church and State," it is maintained, "do not belong to the same order, and the two orders have their fixed hierarchical places. The church is superior to the state as the spiritual is superior to the temporal, as an institution of supernatural origin takes precedence over an earthly organization, the creature of human nature and its needs."<sup>94</sup>

The Roman Church has not abandoned its centuries-long claims to supremacy over the state. Those claims have been restated in terms of co-operation of the state with the church. In this way,

<sup>93</sup> Lecler, pp. 47, 48. In a footnote he states that the policy of reciprocal contacts is "entirely compatible with a state of separation between Church and State."

<sup>94</sup> Ibid., p. 50.

to borrow Burckhardt's simile, the ship of the Roman Church has learned to float.<sup>95</sup>

In this survey the words of Roman Catholic popes have been cited. Some references have been made to other Roman Catholic writers. A few prominent Reformed theologians of the present day were examined concerning their views of the role of the church in the political order. Other voices ought to have been heard.

There are those who have pointed to the two realms taught by Martin Luther and have tried to make an application of this teaching to present-day conditions. There are others who have demanded a strict and absolute separation of church and state. Quasi-religious and fraternal organizations have gained much influence without flaunting their power or heralding their conquests. Unsuspecting parsons and persons have disregarded the entire problem, unaware of the world-wide ramifications of the issue.

The role of the church in the political order is best described in terms of functions — the function of the visible church or churches and the function of the state. In the divine order each has its responsibilities. An examination of basic relationships in the context of a modern problem will be brought in a subsequent issue under the caption "Religion in the Public Schools."

The struggle for power is an unending struggle. The church or the churches ought not to enter the contest for political power. Yet there must be eternal vigilance for the cause of political liberty as for the cause of Christian liberty. A "practical, outspoken application of Holy Scriptures to the condition of a place and time" (to use a phrase applied to Luther) is entirely within the task of the church; "the created orders, the callings of human society, the *'iustitia civilis'*, and the law, are themselves the instruments of God's own personal action."<sup>96</sup>

St. Louis, Mo.

<sup>95</sup> Burckhardt, op. cit. (note 2, above), p. 187.

<sup>96</sup> Gordon Rupp, *The Righteousness of God: Luther Studies* (London: Hodder and Stoughton, 1953), p. 300.

# The Sermon and the Propers

By FRED H. LINDEMANN

## THE NATIVITY OF OUR LORD

CHRISTMAS, that is, the Mass of Christ's Day, is the only feast of the year for which our rite appoints two services and provides two sets of Propers. The set of Propers for the Early Service has been spoken of as historic, the set for the Later Service as dogmatic. Whether we find it convenient or not, the fact remains that both sets are appointed for The Communion. In many churches the Holy Sacrament is celebrated only in one or the other, though the respective Propers are used in each service. Some churches have eliminated the Holy Communion entirely on Christmas Day. The reason is said to be that the members and children and visitors attend in unusual numbers and that the visiting nonmembers do not wish to sit idly in the pews while the members are communicated. For the sake of people who attend once or twice during the year, God's saints are deprived of the Holy Sacrament! A far simpler solution would be to arrange a special program for all who even at Christmas are in a hurry. In such a special program the choirs may sing to their hearts' content, the organist play interminably, the pastor limit his ministry to a brief reading and a short prayer. A ceremony of candlelighting may be performed. In fact, any and every sentimental prettiness, observed in churches that have no Holy Sacrament, may be imitated. This should satisfy the nonchurched and induce them to come again on Easter. But the services appointed by the Church, the Holy Communion with its own set of Propers, is chiefly for the faithful. The Feast of the Holy Nativity is not an occasion to deprive the faithful of the Holy Communion for the sake of the infrequent visitor. If the number of communicants is large, the celebration in both services is the partial answer.

## THE PROPER FOR THE EARLY SERVICE

The church prepared for the commemoration of our Lord's Nativity not only during the season of Advent but also with solemn services on the day before the feast, especially in the evening of that day. The faithful gathered in the church, passed the hours

in song and prayer, listened to homilies, and so watched for the coming of the great day. As midnight struck, they burst forth in the song of joy, the first Introit of the day.

*The Introit.* — "The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee. The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself."

This is the traditional Introit at the Midnight Eucharist. It reminds us of the Word's birth or generation by the Father in eternity.

*The Collect.* — "O God, who hast made this most holy night to shine with the brightness of the true Light, grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fulness of His joys in heaven."

The language clearly indicates the hour when this prayer was used: "this most holy night." Christmas is a feast of light. Its date was chosen that it might supplant and give some Christian meaning to the feast of the unconquered sun-god (*sol invictus*). Christ is the true God of the Sun, who overcomes the darkness of sin. His birthday is quite appropriately commemorated at the time when the sun begins his return. This idea of light overcoming darkness has found expression in the lighted tree. It runs through the fabric of the day's Propers like a golden thread.

*The Epistle (Titus 2:11-14 or Is. 9:2-7).* — The first presents the purpose of Christ's appearing, the message of His coming, and the life He demands of mankind. The second presented difficulties in the translation of the Authorized Version, and preachers hesitated to give the necessary and lengthy textual explanations on this day. For instance, the Authorized Version said in the third verse: "Thou hast multiplied the nation, and not increased the joy." Yet the next words were: "They joy before Thee according to the joy of harvest." The Revised Standard Version drops the "not" and reads: "Thou hast increased its joy." The fifth verse is made clearer also. This may encourage the choice of this Epistle as text. Beginning with the sixth verse, it offers an excellent basis for a sermon on "Our Glorious Christmas Gift," showing who and whose He is.

*The Gradual.* — "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning.

The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Alleluia! Alleluia! The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee. Alleluia!"

The Revised Standard Version renders Psalm 110:3 thus: "Your people will offer themselves freely on the day you lead your host upon the holy mountain (or in holy array). From the womb of the morning like dew your youth (or the dew of your youth) will come to you."

*The Proper Sentence.*—"Alleluia! Let the heavens rejoice, and let the earth be glad before the Lord, for He hath made known His salvation. Alleluia!"

*The Gospel (St. Luke 2:1-14).*—From the wide variety of subjects suggested by the narrative of the birth the preacher must choose one that is in harmony with the Propers. The idea of the Light dispelling darkness is presented in the Collect and in the Epistle from Isaiah. In the holy Gospel the shepherds keep watch by night, and the glory of the Lord shines round about them. This may suggest that Christ's birth illumines the world's dark ignorance concerning our fate, ourselves, and the future. However, the great thought of the Early Service is announced in the opening sentence of the Introit and repeated in the Gradual. The Child of Bethlehem is the eternally begotten Word of the Father. The manhood was taken into God. The angel declared that the Babe is Christ the Lord. In the Epistle the Child born of the Virgin is called Mighty God, Everlasting Father. This would suggest a sermon on the Union of the Two Natures in Christ.

*The Proper Preface.*—"For in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory, that, seeing Thee in the Person of Thy Son, we may be drawn to the love of those things which are not seen."

#### THE PROPS FOR THE LATER SERVICE

The ancient church had to contend with the attractions and customs of the pagan world just as we today must combat the secularization of Christmas. The second set of Propers emphasizes that the Christians are not to be carried away with the world's use

of Christmas, making it a holiday instead of a holy day. We need to have the wondrous story told in its full import, in its application to the entire man. The old fathers took the message "Unto you is born this day a Savior, who is Christ the Lord," as found in the Propers, and developed this text into the mightiest festival sermon.

*The Introit.* — "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, the Mighty God, the Ever-lasting Father, the Prince of Peace. Oh, sing unto the Lord a new song, for He hath done marvelous things."

*The Collect.* — "Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin."

This prayer strikes a quietly sober note in the midst of this holy day's great joy. The church could pray for many things. Her greatest desire, no doubt, would be to take up the song of glory and pour it forth in adoration and thanksgiving. But in deep quietness of heart she finds the very center of her Lord's coming into the flesh and carries this in her festival prayer to the Giver of the divine Gift. Note the contrasts, "the new birth" and "the old bondage," "free" and "bondage under the yoke of sin."

*The Epistle.* — If Titus 2:11-14 was used at the earlier service, Is. 9:2-7 may be used at this service. Anciently the Epistle at this service was Heb. 1:1-12.

*The Gradual.* — "All the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth. The Lord hath made known His salvation. His righteousness hath He openly showed in the sight of the heathen. Alleluia! Alleluia! Oh, come, let us sing unto the Lord! Let us worship and bow down before Him. Alleluia!"

*The Proper Sentence.* — "Alleluia! Let the heavens rejoice, and let the earth be glad before the Lord, for He hath made known His salvation."

*The Gospel.* — Although the only Gospel authorized by our rite is Luke 2:1-14, it may be noted here that the ancient Gospel for the late service was John 1:1-14. The traditional lessons for the Later Service describe Christ's relation to God. In the Epistle He

is the Son, in the holy Gospel He is the Word. There is no inconsistency, for the Epistle states that God spoke to us by the Son, who is, therefore, the Word, and in the holy Gospel John describes the Word as the "only Son from the Father." This Word was the Light of men. There is also the element of the witness-bearing church. "We have beheld His glory, glory as of the only Son from the Father." Christ's real relation to God no human comparison can fully exhaust. "The Son" seems to express distinction of Person and "the Word" unity of substance.

*The Proper Preface.* — "For in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory, that, seeing Thee in the Person of Thy Son, we may be drawn to the love of those things which are not seen."

#### OUTLINE FOR SERMON ON HEBREWS 1:1-12

##### *"The Son of God"*

A. *Previous Revelations.* — God had previously made His will known to man "in many and various ways." His revelation had been progressive, increasing by slow degrees in clearness and fullness. The various ways included visions, appearances, mysterious types, appointment of sacrifices, giving of the Law, the institution of a system of worship, and the direct inspiration of the prophets.

B. *The Final Revelation.* — The Christian revelation is not progressive but final, not distributed into various channels but concentrated in one Person. Of this Person the Epistle teaches us:

1. *His Relation to the Father.* — He is "a Son." God said to Him, "Thou art My Son." He is the Father's Son as no other is or can be. He is not only "of God," but "God out of God." "He reflects the glory of God and bears the very stamp of His nature." He is not only "Light," but "Light out of Light," a breaking forth of that Light which God is. He is "very God out of very God." Others could reveal God by what they said, He alone by what He did and was.

2. *His Relation to the World.* — "Through whom He created the world." To creation He was the Source of its existence. "Upholding the universe by His word of power." In Him dwells the power by which all things are held in being and freshness.

He is the Renewer as well as the Creator of nature's beauties, "whom [God] appointed the heir of all things," Possessor and Lord. From Him all things came, and to Him all things tend.

3. *His Relation to the Angels.* — His position is far above theirs. He possesses eternal sonship. "Let all the angels of God worship Him." He inherited eternal kingship, "a throne forever and ever," and wields a scepter of righteousness. "God has anointed Thee with the oil of gladness beyond Thy comrades." He enjoys eternal bliss, being not only the King of Glory but the King of Gladness and Joy. Saints and angels indeed taste of this joy, but He was anointed with the oil of gladness above them all that He might make "purification for sins," for He is the Author and Finisher. Eternal being is His, and "Thy years will never end." "Thou art the same." He shall remain when this world shall have passed away.

#### OUTLINE FOR SERMON ON THE TRADITIONAL HOLY GOSPEL FOR THE LATER SERVICE

##### *"The Word of God"*

A. *The Preincarnate Word.* — As in the traditional Epistle, we see:

1. *His Relation to God.* — He shares the eternity of God, His most intimate Presence, His very nature.

2. *His Relation to Creation.* — "All things were made through Him." He is also nature's constant Sustainer. See marginal note of Revised Version.

3. *His Relation to the World of Men.* — He was the invisible Head of the old dispensation, the Light in its darkness, ever shining, though unrecognized, and then, as now, the sole Source of salvation and life.

4. *His Relation to Previous Revelations.* — These are summed up in the person of the forerunner, the greatest of the prophets. John and the prophets were not the light, but they came to bear witness that the true Light was on the way, to point men to the dawn, and to show them that "the true Light that enlightens every man was coming into the world," yes, was already present in the world, which was made by Him, though it knew Him not.

B. *The Incarnate Word.* — Reference to the Incarnation seems

to begin with the words, "He came to His own home, and His own people received Him not." We learn:

1. *The Purpose of the Incarnation.*—The Son came to make us sons. John here gives the teaching of St. Paul in a single sentence. "He gave power to become children of God." In Holy Baptism we are adopted into God's family. It is God's purpose that we become children in the fullest sense of likeness to our heavenly Father.

2. *The Facts of the Incarnation.*—"The Word became flesh," took man's nature, and in that nature "dwelt among us," not merely as God dwelt in the material tabernacle, for that was never in any sense one with its glorious Inmate. Here the tabernacle of the humanity was inseparably one with the Divinity dwelling within.

3. *The Witness of the Incarnation.*—This witness is supplied by men who themselves saw the glory of the Divine Shekinah visible through the veil of human flesh, in beauty of character, blamelessness of wisdom and conduct, unearthliness of teaching, and in the divine power and winsomeness of His miracles. "Full of grace and truth." Such divine fullness of beauty and convincing reality could exist only in One who bore a unique relation to the Father, only in the only-begotten Son.

#### THE HOLY COMMUNION

Whenever we are permitted to celebrate another Christmas, God confers a special favor on us by granting us to look into His fatherly heart. The grace of God that bringeth salvation hath appeared. The grace of God is His kindness and benevolent disposition toward the sinner. On earth peace to the men of God's good will. This grace of God has appeared for the salvation of all men. In the birth of the Christ Child, God revealed to all sinners how He feels toward them. This Child was born for all men. He is to save all without exception. As the sun shines on all, so God's sun of grace is to shine on all in Christ Jesus. Of course, he who is too proud or ashamed to acknowledge his sinfulness and helplessness, he who strives to be righteous before God by virtue of his own efforts, receives no grace. This is only for people who have nothing to bring before God. But all who come to the

Child in the manger with the conviction that nowhere but in Him alone there is help and salvation—they find grace. The lowliness and poverty of the Babe are nothing but our guilt and misery, which He has taken upon Himself. On Him it remains. In all eternity it shall not touch us.

This we must believe with all our heart when we come to the Lord's Table to be united with our Savior. We are sinners and have accumulated a great debt before God, but this Child was born to take away all our guilt and suffer our punishment. God became man that He might be able to die for the sins of the whole world. The body He took from the Virgin He gave for all on the Cross, the very body He gives us in the Holy Sacrament today. The blood He shed for us He gives us together with the wine, to assure us that He came into this world also for us, that He died to pay our debts. By giving us His body and blood, together with the bread and wine, He declares that we, too, are reconciled with God, that we, too, are men of God's good will. He has put all His grace into the Holy Sacrament so that sinners need not search for it long but have it close at hand always.

Our very presence at the Lord's Table is a declaration on our part that we believe this doctrine. As often as we eat and drink in remembrance of Him we proclaim the Lord's death. By our eating and drinking we declare: "He became man and gave Himself for me that He might redeem me from all iniquity. I renounce irreligion and worldly passions, awaiting my blessed hope, the appearing of the glory of my great God and Savior Jesus Christ."

Blessed are all who may receive the Holy Sacrament and so declare their confident faith in the grace of God that has appeared to all men. Come, then, as pardoned and redeemed sinners and faithfully lay hold on forgiveness and grace. Then it will be truly Christmas. Then the glory of the Lord will shine in your hearts, the dark night of sin will be banished, and as happy children of the heavenly Father you may look for the glorious appearing of our great God and Savior Jesus Christ.

#### THE SUNDAY AFTER CHRISTMAS

In some years this Sunday within the octave of Christmas is not observed, as when the Circumcision falls on a Sunday. However,

provision has been made for it with a full set of Propers. Apparently it is not expected to contribute a very important part to the building of the year, yet there are important lessons to be brought home, and the testimony of this Sunday is needed, not to strengthen but to complete.

*The Introit.* — "Thy testimonies are very sure; holiness becometh Thine house, O Lord, forever. Thy throne is established of old; Thou art from everlasting. The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself."

The Lord's decrees are very sure. He has decreed that we are to be heirs of God through Christ. The way to this goal leads through repentance and the Law. The birth for us is to be the birth of Christ in us. Holiness befits God's house and sons of God. We are to be free from the bondage of the Law, to live as it befits heirs of God through Christ.

*The Collect.* — "Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the name of Thy beloved Son, we may be made to abound in good works; through the same, etc."

This prayer suggests the holy lives of Simeon and Anna, faithful examples of devotion even under the Law. But at the end of the holy Gospel we read of the growth of the holy Babe into the manhood that later received the Father's commendation, "In whom I am well pleased." Here we find the source of the petition that the Father direct our actions according to His good pleasure, that in our lives we may abound more and more in good works.

This Sunday is the last of the civil year. The church does not stress New Year's Day. Actually, this is foreign to her year and purpose. But in the early days of the church, this time of the year was given over to celebrations of heathen customs in connection with the ending of the old and the beginning of the new year. Certain gods and goddesses were invoked, the people thronged their shrines. With the carnival spirit prevailing, revolting excesses became very common. The Christians who had been converted from heathenism and lived in this pagan atmosphere were tempted to relapse into the old customs and to participate in the festivities. The church endeavored to counteract the attractions and tempta-

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tions by offering other observances. The Vigils, the Early and Later Services, the days of St. Stephen and St. John and the Holy Innocents were designed to pre-empt the attention of the Christians. But the lure to pleasure and excess made itself felt even within the fold. Therefore the church entitled the Mass of this day "the Mass for the Redemption from the Worship of Idols." This day's Collect was appointed for that Mass. At a much later date, attention tended to turn to this Sunday as a sort of "Old Year's Day." The modern Christians, too, must live in a world that observes the end and the beginning of the civil year with pagan customs and excesses and are apt to yield too much to the spirit of the season. Therefore, more and more, this Sunday is observed with a looking forward into the new year. The Collect is particularly pertinent, as are some parts of the holy Gospel.

*The Epistle (Gal. 4:1-7).* — Many see in Christ the "holy Infant so tender and mild" and celebrate Christmas before a decorated tree and a profusion of gifts. They see romance in the stable, the manger, and the poverty of Bethlehem. Others prefer to view the Babe as the future Man of Sorrows, who by obedience and self-abasement brought men out of the misery of sin. Still others see in Him only a wise teacher or an extraordinarily noble person. But we have arrived at a better understanding of the poverty and humbleness of the birth. "Though He was rich, yet for your sake He became poor so that by His poverty you might become rich." St. Athanasius wrote: "God was made man that man might become God." He is ever the same, as Infant, as King, at Easter, at the Ascension, or at His last coming: the Crucified. As we stand at the manger, we see the cross looming behind it. In the tender hands of the Babe we see the wounds of the crucifixion.

*The Gradual.* — "Thou art fairer than the children of men; grace is poured into Thy lips. My heart is inditing a good matter, I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Alleluia! Alleluia! The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself. Alleluia!"

*The Proper Sentence.* — "Alleluia! Let the heavens rejoice, and let the earth be glad before the Lord; for He hath made known His salvation. Alleluia!"

*The Gospel (St. Luke 2:33-40).* — Somewhat reluctantly our thoughts travel to the scene pictured in the holy Gospel. Forty days after the birth, Mary's child is presented in the temple. Simeon takes the infant in his arms and blesses God for the grace of being permitted to see the Redeemer before his death. Now he is ready and glad to depart this life. Then he becomes very serious, for as a prophet he looks into the future, thirty-three years hence. There he beholds an appalling sight. The child he holds in his arms is a grown man, the Redeemer of the world. Yet His own people, whose glory He was destined to be, have rejected Him and delivered Him to the heathen, to whom He is destined to be a Light. A cruel deed has been perpetrated. Three crosses are set upon a hill, two holding each a robber, the one in the middle bearing the onetime Child of Bethlehem, the innocent Son of God. There He hangs, helpless and naked, His hands and feet pierced with nails, consumed with thirst, covered with blood, forsaken by His heavenly Father. The sun has hidden its light at the sight. Below the cross stands the woman who on the Holy Night carefully tended the infant. Simeon utters the prophetic words: "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that the thoughts out of many hearts may be revealed."

Why does the church ask us to meditate on these sad thoughts while still within sight of the manger? Surely, she wishes us to celebrate a joyous and happy Christmas. Yet she introduced the account of the holy Gospel to remind us that Christmas is not sheer poetry. Our Lord's birth marks the beginning of a hard and bitter life for the Redeemer. We must view this life as a whole, as a sacrifice of humiliation that is crowned by His death on the cross. Christ's entire life on earth, from birth to death, was a horrible abasement and deprivation. It was the price of our salvation. We must bear this in mind if we are to understand His birth in the stable. His entire life was a sacrifice. His birth was the beginning of His redemptive sacrifice that reached its climax in His death. Crib and cross are the boundaries that enclose His life of sacrifice.

*The Proper Preface.* — "For in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory, that seeing Thee in the person of Thy Son, we may be drawn to the love of those things which are not seen."

#### REFLECTIONS ON THE EPISTLE

The Epistle asks us to reflect on the sublime thought of our supernatural elevation. Why did Christ become a little child and endure so many things? The Epistle opens with a picture from everyday life. A rich man, a king, dies and leaves his whole estate to a minor son. So long as the heir is still a child, he has no right to administer the property but remains under obedience of his guardian and tutor. In no respect does he visibly differ from an inferior. He is obliged to ask for everything and to thank for all that is done for him. But as soon as he has reached man's estate, he becomes lord and ruler. Here St. Paul compares the old Law with the new Law. Under the old covenant, the people were already heirs of the promised Redemption, but they remained minors, without the right to administer the benefits of salvation, for they were still servants in God's eyes. At the coming of Christ all this was changed. "When the time had fully come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law, so that we might receive adoption as sons." Through Christ's birth we were made children of God. We are no longer servants as in the Old Testament. Instead we are the beloved children. For this Child willed to become a child that we might know we are the children of God.

One of the mysteries of sanctifying grace is that it brings us into closest union with the blessed Trinity. The Holy Spirit comes upon us and lives in us, making body and soul the temple of His glory. Through the gracious operation of the Holy Spirit we become members of Christ and brothers and sisters of the Lord Jesus. He abides in us and we in Him. The Holy Spirit leads us also to the Father and makes us beloved children. Adopted children have blood that is different from that of their parents, but God's adopted children are truly His children, since they are made partakers of the divine nature through grace.

## OUTLINE FOR SERMON ON THE EPISTLE

This day is really not the Sunday after Christmas but the Sunday after Christmas Day, for the great Christmas truth is still before us. Having considered the Incarnation, we now learn its meaning. We pass from the God-ward view to the man-ward view, the truth of the Incarnation as it affects our relation to God.

*The Meaning of the Incarnation*

A. *Man's Position Before the Incarnation.*—The human race was then in its minority. This was true also of the chosen people, who, though heirs of God, were still treated as children and expected to obey as servants. Their position was preparatory, "until the date set by the father." They were not as yet capable of freedom but were under "guardians and trustees." They were learning elementary lessons, lessons pertaining to life in this world, and lessons very hard and burdensome, for they were "slaves."

B. *The Time of the Incarnation.*—Christ's coming took place at the time fixed and appointed in God's eternal decrees. He came at the time determined in ancient prophecy, when the kingly power had passed from Judah and while the second temple was still standing. It took place at the time most suitable, when the world had learned that it was hopeless to think of improving the human race by means of any of the religions or philosophies then existing; when all was ready for the diffusion of a world creed, and the Roman Empire by its arms and laws had paved the road for the messengers of the King of Kings.

C. *The Truth of the Incarnation.*—"God sent forth His Son." This Son was pre-existent. He was before He was sent. He was divine, for He was with God before He was sent from God. "Born of a woman." He was human. No reference may be intended here to His supernatural conception, but only to His birth as man. "Born under the Law." He accepted the position of those He came to save. He came to share not only our humanity but our inferiority. He accepted as man the relation in which He found men standing toward God, even though this relation had been caused by sin. God's children had become merely servants, so

Christ took upon Himself the form of a servant. Though without sin, He accepted the low estate to which sin had brought us.

D. *The Purpose and Result of the Incarnation.*—Christ acquiesced in our condition and assumed our relation toward God, but only in order that He might alter this relation by "redeeming those who were under the Law, so that we might receive adoption as sons." This new relationship to God came by the incarnation of our brother man, the Lord from heaven, through brotherhood with whom we receive the adoption. Nor is this change merely nominal. With our position is given the power to gain a new disposition, with our new relation is given the power to acquire a new feeling of kinship with God. "Because you are sons, God has sent the Spirit of His Son into our hearts," to enable us to realize and act out our adoption. It is not because we are spiritual that we are made sons, but it is because we are sons that we receive the assistance of the Spirit. As many as are led by the Spirit become sons of God in the fullest meaning of the word and shall in due time, as heirs of God, enter into perfect communion with God. This is the final goal of the Incarnation.

#### OUTLINE FOR SERMON ON THE HOLY GOSPEL

There is something melancholy about the Sunday after Christmas: we feel as the shepherds must have felt when the angels left them again and when instead of heavenly glory darkness surrounded them. Yet has the coming and going of Christmas had no lasting effect whatever? Has it been void of all blessing? In the year that lies ahead we shall hear how our Lord accomplished the great work of redemption and reconciliation that brought Him down to earth. What stand shall we take over against this Gospel? Accept the Lord Jesus as Savior and follow Him with trusting, loving heart? Permit Him to rule our life? Trust solely in His merit to make us acceptable in God's sight? Or refuse to acknowledge Him as our Lord and King? Put hope for salvation and God's favor in our own worthiness and moral excellence? We must take a stand. We cannot compromise. Either we are with Him heart and soul, or we are against Him. There is no third stand we may take. In the kingdom of God there is no neutrality.

*How the Thoughts Out of Many Hearts Are Revealed  
Through Christ*

A. *He Is Set for the Fall of Many.*—Mary and Joseph had heard wonderful things concerning their child. Now Simeon's prophecy. They must have marveled at the words of the aged man. They were not to entertain false hopes, not to be led to think that their son's career will be glorious before the world. Many in Israel will be offended in him, reject him, and fall. Is. 8:14, 15.

The truth of this prophecy was soon realized. King Herod attempted to kill the young child. Later Christ experienced opposition from Herod the Tetrarch, Pilate, the Pharisees, the scribes, the Sadducees. As He hung on the cross, He was mocked and derided. After the resurrection the apostles were forbidden even to speak of the Lord, were persecuted and killed. Also to the Gentiles He was a stone of stumbling. Wherever this sign was held aloft, it was spoken against. So it has continued to the present day. The great majority does not accept Christ as the Savior, as the Son of God who became man to make men heirs of God. It humbles man's pride to admit that he is utterly helpless and that help must come from the outside. Simeon says that this is not an unforeseen development. God planned it so. "Behold, this child is set for the fall of many in Israel, and for a sign that is spoken against." God set Jesus, intended Him to be a stone of stumbling. His purpose was to confound the self-righteousness and wisdom of the world.

B. *He is Set for the Rising of Many.*—Isaiah once pictured how the Lord enters into judgment with penitent sinners (Is. 1:18). God is both plaintiff and judge. Heaven and earth are the witnesses called upon to testify that in spite of God's countless blessings His people have turned from Him. The guilt is established beyond a doubt. The people must confess that they deserve God's wrath and punishment. What is the sentence of the Judge? "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool." Why this gracious sentence? Because the child in Simeon's arms brings righteousness to all who accept him as their only hope of salvation. To him who despairs of self, this child is a rock for his rising again, which he grasps with the hands of faith and on which

he draws himself up out of the black waters of sin and hopelessness. And so he is saved from eternal death. This happens wherever the sign of the Cross is held on high. Many accept, rise, and live. The shepherds, Simeon, the Magi, the prophetess Anna accepted the Christ Child. Many loyal souls followed Him in faith and love even to a martyr's death. Preachers of the Cross turned the world upside down. To this day Christ is a stone for the rising of many, who despair of their own efforts, build their trust on Christ, accept Him as their Lord and King, and serve Him in love and devotion.

The Christ Child came to be the Servant of servants, and His followers must be servants of their fellow men. There is one service each can render. Anna, at 84 years, could have argued that there was nothing more for her to do. But no sooner had she seen the Christ than she began to speak of the Savior to all who were looking for redemption in Jerusalem. Into her own little world she brought the hope of salvation. If Christmas means more than a round of buying and selling, we shall speak of the deliverance Christ brought to all who look for redemption. Our witness shall not be in vain. May then the coming year echo and re-echo our Bethlehem experience.

#### THE HOLY COMMUNION

The thoughts of our hearts also are revealed by our attitude toward the Christ Child. We make our decision clear today by our appearance at the Lord's Table. By eating and drinking in remembrance of Him we declare: "I believe that for me He gave His body into death, for me He shed His blood that I may have forgiveness, life, and blessedness."

But we must not think that we have met all requirements by professing our faith in His salvation. Are we to be just ornaments? Are we so vain as to imagine that we add a note of exquisite dignity and charm? We know that we are in Christ's kingdom to serve Him. We can render Him no service directly, for He needs nothing. We may serve Him by serving our fellow men for His sake. We have been baptized. Whom have we brought to Holy Baptism? We have been confirmed in the faith by constant instruction. Whom have we instructed or brought to be taught? We are united with our Lord in the Holy Communion. Whom have we helped to restore to their Communion? We have the

sign of the holy cross on our forehead from Holy Baptism. How far have we driven that cross into our social relationships, our business, our school life? How far have we carried it into our community, impressed it on our environment, stamped it into our lives?

Into His face we look, as we kneel before Him in Holy Communion, and pray: "Lord Jesus, I have resolved afresh to be Thy follower and servant. Make me a better follower, a better servant."

#### THE CIRCUMCISION AND THE NAME OF JESUS

January 1

This is a festival day, not only because the Nativity was observed a short week ago, nor because a new civil year begins, but because the holy Child was circumcised on the eighth day and given the name of names. In earlier centuries this whole period of the church year fell in the midst of one of the greatest heathen festival seasons. We can readily imagine how difficult it was to make headway in the observance of Christian holy days with the pagan world staging a riot of worldly pleasure and relaxation. This was true particularly of this feast, for it coincided with the calends, or first of January, when the heathen Roman world broke loose in the riotous orgies of the Saturnalia. The church has only reluctantly recognized the first of January as the beginning of a new year; her New Year's Day is the first Sunday in Advent. The Lutheran Reformers deplored deeply that the idea of the civil New Year's Day had made the circumcision decidedly secondary. Their sentiment was: "This day is called the New Year's Day after the custom of Rome. This and other things which we have received from Rome, we now let pass away. Since, however, the Feast of the Circumcision of Christ has been appointed to this day, it is proper that we preach about this today."

*The Introit.*—"O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. What is man that Thou art mindful of him and the son of man that Thou visitest him? Thou, O Lord, art our Father, our Redeemer, Thy name is from everlasting."

*The Lutheran Hymnal* offers an additional Introit, which in medieval Missals was appointed for the Feast of the Holy Name

of Jesus. "At the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. O Lord, our Lord, how excellent is Thy name in all the earth."

It appears that the event emphasized is the naming. Our Lord's name is excellent, all-revealing. It is the promised name, which is above every name. But the first Introit speaks of God being mindful of man and visiting him. The Lord has come, come to stay with us. He is our Lord, we are His, as the Epistle states: "In Christ Jesus you are all sons of God, through faith."

*The Collect.* — "O Lord God, who for our sakes hast made Thy blessed Son our Savior subject to the Law and caused Him to endure the circumcision of the flesh, grant us the true circumcision of the Spirit, that our hearts may be pure from all sinful desires and lusts; through the same," etc.

*The Lutheran Hymnal* adds another Collect referring to the circumcision. "Almighty God, whose only-begotten Son, lest He break the Law, which He had come to fulfill, was this day circumcised, grant that He may ever defend our minds against all allurements of the flesh by the power of His grace."

A third Collect speaks of the naming. "God, who hast made Thine only-begotten Son the Savior of mankind and didst give Him the name of Jesus, mercifully grant that we who worship His name on earth may joyfully behold Him in heaven; through the same," etc.

A fourth Collect contemplates the year past and the year to come. "Almighty and Everlasting God, from whom cometh down every good and perfect gift, we give Thee thanks for all Thy benefits, temporal and spiritual, bestowed upon us in the year past, and we beseech Thee of Thy goodness grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fullness of Thy blessing."

*The Epistle (Gal. 3:23-29).* — This passage was probably appointed because it refers to Holy Baptism, of which circumcision is the old-covenant type and to the state under the Law before faith had come. Through the rite of circumcision the recipient

entered into the covenantal relation. Abraham's seed became the heir of the promise, "In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. . . . And if you are Christ's, then you are Abraham's offspring, heirs according to promise." The Epistle establishes a connection of the name with the circumcision. When Abraham was 99 years old, God appeared to him and announced that He would seal a covenant with him and his offspring. "I will make My covenant between Me and you." An outward sign of the covenant and the mark of being included in it would be the ceremony of circumcision. "This is My covenant, which you shall keep, between Me and your descendants after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He that is eight days old among you shall be circumcised; every male throughout your generations. . . . So shall My covenant be in your flesh an everlasting covenant." Circumcision was a symbol of the covenant with God. Through it man became the property and kinsman of God and was brought under the Law, in this way giving testimony of his fidelity to the covenant.

We may compare circumcision with Christian Baptism. By means of the latter a man enters the new covenant and becomes a Christian. Our Lord submitted to circumcision because He wanted to be subject to the ordinances of the Law. This was part of His abasement and obedience to the will of His Father and the price of the Redemption. Last Sunday we heard in the Epistle: "When the time had fully come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law, so that we might receive the adoption as sons." Therefore the circumcision is one phase and step in Christ's great work of redeeming mankind, which began with the incarnation and birth, and ended with the death on the cross and the resurrection. Moreover, the circumcision has a still greater significance, since in this act the first blood of the Redeemer was shed, the first token of our redemption through the death on the cross. It was prolog to all the bitter suffering and sorrow He would have to endure in the future course of His life.

*The Gradual.* — "All the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth. The Lord hath made known His salvation, His righteousness hath He openly showed in the sight of the heathen. Alleluia! Alleluia! God, who at sundry times and in divers manners spake in time past by the prophets, hath in these last days spoken unto us by His Son. Alleluia!"

*The Proper Sentence.* — "Alleluia! Let the heavens rejoice, and let the earth be glad before the Lord, for He hath made known His salvation. Alleluia!"

*The Gospel (St. Luke 2:21).* — With the performance of the ancient rite of circumcision came the custom of name giving, not merely as a means of identity but also as marking a distinct personality and as individualizing the life named. When the name was given, a person entered on his own peculiar development. The Feast of Circumcision cannot be disassociated from the birth of our Lord and must always be regarded as part of the cycle's great center, contributing its unique part to the record of the divine Son's redemptive work. Not the least phase of its value in the church year and to the worshiper is that it is also His Holy Name Day.

*The Proper Preface.* — "For in the mystery of the Word made flesh Thou hast given us a new revelation of Thy glory, that seeing Thee in the person of Thy Son, we may be drawn to the love of those things which are not seen."

#### THE EPIPHANY SEASON

The Feast of our Lord's Epiphany originated in the Eastern Church at least one hundred years before the Western Church began to observe it at the end of the fourth century. The Eastern Feast commemorated two manifestations, our Lord's Baptism and His birth. God the Father's acknowledgment of the human Christ as His only-begotten son and the anointing with the power from on high was the chief thought of the Feast. The birth seems to have been given consideration mainly because it was assumed that our Lord was baptized and anointed as the Christ on His thirtieth birthday. When the Baptism was commemorated, the term *theophany*, manifestation of God, was used. Soon other epiphanies

were added, as, for example, the first miracle. The inclusion of the Feast of our Lord's Epiphany in the calendar of the West in no way affected the observance of the Nativity. For although the Epiphany must be associated with Christmas, it initiates a distinct advance in the church year's teaching.

At Christmas we commemorate a historical event, the birth. True, behind this event lies a great idea of salvation, yet this idea is reserved for those who search beneath the surface. The majority rejoices over the fact that the Savior was born and in spirit stands happily at the manger. The Epiphany season, however, centers our attention not on a single event but presents an idea that assumes concrete form only through facts in our Lord's life. The idea of the Epiphany is that the Christ who was born in Bethlehem is recognized by the world. He was manifested as God, and the world recognizes Him as God. The relation of the Nativity and the Epiphany is that at Christmas God appears as man and at Epiphany this man appears before the world as God. Christmas is the feast of Christ's appearance as man, Epiphany is the feast of Christ's appearance as God. This represents an important stage in the church's teaching. That Christ is man is proved by the fact that he was really born and lived among us as man. That is why at Christmas we celebrate only the historical fact of the birth. But that this man, this helpless child, is God, needed proof. His birth would be of no benefit to us if we were not convinced that this man is God. To the Feast of the Nativity had to be added the Feast of God's Appearance. In the prolog to his Gospel, St. John links the two feasts admirably: "The Word became flesh and dwelt among us, full of grace and truth (Christmas); we have beheld His glory, glory as of the only Son from the Father (Epiphany)."

The Epiphany brings the proof that the man Jesus is God in the flesh. How could the man born in Bethlehem establish that He is God? Only by signs and wonders. All His miracles have the purpose of proving to men that He is God. To the miracles chosen by the church to show in this season that God had appeared among men any number could be added.

These proofs, of course, do not compel men to believe. Added must be grace from God's side. A star appeared to the Magi.

Divine grace worked in them and led them to faith and the conviction of Christ's deity. Perhaps this gives us a hint why the history of the Magi was appointed by the Western Church as the holy Gospel for the Feast of the Epiphany. The Magi were brought to faith in the Son of God. As the first Gentile believers they represent us who are of the Gentile world. Epiphany is the Gentile Feast of Faith. We celebrate our call to faith.

The Feast celebrates a central idea which is based on, or associated with, a group of events. He who has come, born a babe in Bethlehem, conformed to the Law, given a human name, He it is who was promised of old, the Christ of God, God of God, Light of Light, Very God of Very God, and He is now to be manifested in all the divine glory. The season steadily develops this idea. The Christ Child is manifested to the Gentiles and received and acclaimed by them. As a youth of twelve years He dedicates His life to His Father's things. He manifests forth His glory by the first of His signs, and His disciples believe in Him. He cleanses the leper because He wills, and He cures the palsied servant at a distance. He rebukes the storm, and the winds and the sea obey Him. The glory of heaven streams forth from His human form at the Transfiguration, and the Father declares, "This is My beloved Son." Perhaps the original Gospel for the Feast, the account of our Lord's Baptism, should have been retained. If it had been retained as the holy Gospel for the Feast, the season would begin and end with the Father's declaration, at the Baptism and at the Transfiguration: "This is My beloved Son, with whom I am well pleased."

The number of Sundays after the Epiphany varies and is determined by the later or earlier date of Easter. Most frequently there are only three. A complete set of Propers is provided for four, if the Transfiguration is included. The rubric of our present *Liturgy* directs: "The Introit, Collect, Epistle, Gradual, and Gospel for the Transfiguration of our Lord shall be used on the last Sunday after the Epiphany in each year, except when there is only one Sunday after the Epiphany." The Feast of Our Lord's Transfiguration was observed in the East as early as the sixth century. In the Roman and Anglican Communions and in the new Service Book prepared by the Joint Lutheran Commission on the Liturgy

it is observed on August 6, the date on which Pope Calixtus III announced the victory of Hunyady's army over the forces of Islam at Belgrade in 1456. In *The Lutheran Liturgy*, Luther D. Reed observes: "Since this feast received only limited observance on August 6, usually a weekday; and since it seemed appropriate as a climax to the Epiphany season, the Reformers Bugenhagen and Veit Dietrich chose it as the theme for sermons on the Sixth Sunday after Epiphany."

Thus the last Sunday after the Epiphany is observed each year as the Feast of the Transfiguration, except when there is only one Sunday after the Epiphany. Keeping in mind the one rare exception, which will not occur during the remainder of this century, it may be said that the Transfiguration is observed every year. The heading in *The Lutheran Hymnal*, "Sixth Sunday after the Epiphany (Transfiguration)," could mislead, as it might create the impression in the minds of those who do not read the rubric under it that the Transfiguration is commemorated only when there are six Sundays after the Epiphany.\* On the Fourth and Fifth Sundays, if they are not the last, the rubric applies: "The Introit and the Gradual are the same as for the Third Sunday after the Epiphany." The lessons for these Sundays are more general. In ancient times the Propers not used at this time were used at the end of the Trinity season, as needed. This was true, before the Reformation, also of the lessons for the sixth Sunday after the Epiphany.

A closer examination of the Propers appointed for the Sundays of this season will reveal that it is difficult to establish a relationship between the various parts without becoming artificial. The Introits seem to be less expressive than in other seasons. Their immediate connection with a specific teaching of the day is less apparent and at best confined to a mere phrase. They exhibit the broadest function of the Introit in that they give a general festival tone to the church's worship, inspired not by a single event but by the great all-revealing glory of the Epiphany. They are calls to worship, the worshiping church joining her praises with a rejoicing creation and an adoring heavenly host.

\* In the 1955 and subsequent printings the Transfiguration rubric has been placed under the "Second Sunday after Epiphany."

The holy Gospels exhibit some new manifestation of Christ's character Sunday by Sunday. The Epistles enforce the special feature of the Gospels and show how it is to be reproduced in the Christian life and character. On the first three Sundays the twelfth chapter of Romans offers no unusual difficulties. But on the fourth Sunday more ingenuity, or imagination, is required. Some have wished that the opening verses of the thirteenth chapter would be included. Instead, the Epistle for the fourth Sunday begins with the eighth verse.

Proceeding from the supposition that the holy Gospels present the leading thought of the day, that the Epistles teach how we are to manifest in our lives the epiphany recorded in the holy Gospel, and that the Collects turn the lesson of the day into a prayer for this manifestation of Christ's character in our lives, the following scheme suggests itself:

*The First Sunday.* — The holy Gospel: Duty. The Epistle: Precepts of Duty in Christ's Kingdom. The Collect: ". . . what things we ought to do . . . faithfully fulfill the same."

*The Second Sunday.* — The holy Gospel: Sympathy. The Epistle: Christian Sympathy. The Collect: ". . . mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life," the assurance of the divine mercy and sympathy, trust in the infinite power united with infinite sympathy.

*The Third Sunday.* — The holy Gospel: Mercy. The Epistle: Christian Mercy. The Collect: ". . . mercifully look upon our infirmities and in all our dangers and necessities . . . help and defend us."

*The Fourth Sunday.* — The holy Gospel: Power. The Epistle: Power to Overcome When Tempted to Be Loveless. The Collect: ". . . we cannot always stand upright . . . grant us such strength and protection as may support us in all dangers and carry us through all temptations."

*The Fifth Sunday.* — The holy Gospel: Patience. The Epistle: The Patience of the Saints. The Collect: ". . . Keep us . . . continually in Thy true religion . . . who lean upon the hope of Thy heavenly grace . . . defended by Thy mighty power."

West Falls, New York

# HOMILETICS

## *Sermon Outlines on the Ranke Epistles*

### NEW YEAR

1 PETER 2:1-10

New Year's Day something of a dead center. We are so very conscious of the past and dreadfully aware of the prospects of an unknown future. Many attempts have been made and are made to forget or to remember, to stimulate eagerness or to drown apprehension. For the Christian no better question can be found than Paul's, uttered from the dust of repentance and voiced to the Jesus who had shown mercy upon him: "Lord, what wilt Thou have me to do?" If the entire text cannot be read before the sermon, it is desirable to read it all, or at least vv. 9 and 10, perhaps at just this point after the introduction has been developed.

Faith for 1957: We Are the Lord's

#### I. The past — especially 1956.

- A. Implicit in v. 1 is judgment, for if these things need to be laid aside, then they formed a real part of our life.
- B. They must be laid aside if v. 3 is an expression of reality for us and we have tasted that the Lord is gracious.
- C. They can be laid aside in the power of that Lord who is gracious.

*Note:* The entire development here calls for a genuine appraisal of self with all the masks and the disguises of New Year's Eve stripped off. If repentance is called for, it means judgment upon what we are; if we are in need of forgiveness, it means that we pronounce damnable what can be cleansed only by grace.

#### II. The future — especially 1957.

- A. Let our first step and all our steps be a coming to the Lord whom we know and believe as gracious (vv. 3, 4).
- B. Let us come as newborn babes (v. 2), newborn by grace with all the past forgiven and thus hungry for the future of God. The future for the Christian can mean nothing but growth,

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away from what he is in himself and toward what God is and God wants. This growth is achieved by God through the milk that is His Word.

C. Let us view the new year as an opportunity for the service of God (v. 5). Here we must develop what God would make of us in expression, after He has made us what we are in fact by faith in Christ Jesus.

1. By the declaration of God we are what vv. 9 and 10 say of us by the mercy of God.
2. 1957 is opportunity from God to "show forth the praises of Him who has called us out of darkness into His marvelous light," to be in very fact and expression what faith believes God declares and regards us.

*Note:* While this does not provide the motivation, it nevertheless should be the heart of the sermon. All these momentous statements of God show what He regards us to be, what He declares us to be. That means that we really are these, and everything else that we appear is still a sham, the cocoon in which we are still hidden. But in the declaration of God is also the power to show forth or reveal what we believe of ourselves on the basis of His declaring us that.

### III. The Lord whose we are by faith and whom we glorify in faith.

- A. The Living Stone, or the Stone that gives Life, because He is so set of God (v. 4). This is the Son of God, the only Savior, because God regards Him alone as "able to save to the uttermost."
- B. He is the Savior of them that believe (vv. 6-8). Faith alone gives Him the glory that is His due, and faith alone builds on Him as the Foundation set by God and into Him as the Head of the arch that holds it all together. Unbelief is still the basic disobedience because it rejects God's Stone of Salvation.
- C. Jesus is the calling of God out of darkness into His marvelous light; Jesus is the Maker of a no-people into the people of God; Jesus is the Merciful where before there was no mercy (vv. 9, 10).

*Note:* Without this section the sermon is dead. This is the declaration by God of what we are, and this is the motive for being what God says. This is the power of God unto salvation, the presenting of Jesus for all that He is here held out.

*Conclusion:* In Christ we belong to God. St. Paul assures us that "nothing can separate us from the love of God which is in Christ Jesus, our Lord." That is the faith with which we can enter a new year, because it means that the sins of 1956 could not change God's love for us. Nor will 1957 be able to separate us from God any more than 1956. In the eyes of God, in Christ, we are the Lord's. By the faith which believes God, be then what you are for 1957.

Minneapolis, Minn.

WILLIAM BUEGE

### THE EPIPHANY OF OUR LORD

ROMANS 3:23-31 (read especially v. 29)

If you ask the average citizen the meaning of Epiphany, you will draw a blank stare. The same question directed to the average Protestant churchgoer will bring a similar reaction. Perhaps there will be a fumbling for some words about the story of the Wise Men. Many people cannot pronounce the word "Epiphany," much less spell it. A thorough study of this text in conjunction with the Epiphany theme will point up our task for today and tomorrow.

Epiphany means manifestation, chosen because the theme of this day emphasizes that Christ brought light to all men. The Gospel is not for Jews alone, but for all—Jews and Gentiles, black and white, rich and poor, young and old. No one is excluded from God's gracious work in Christ.

It is the church's task to proclaim God's work of redemption to all. In Paul's day that was a new task for an old church. In our day there are new methods and techniques to accomplish the 1,900-year-old task of proclaiming the Redeemer.

#### Proclaim God's Word of Redemption to All

##### I. Man's need is universal.

###### A. All have sinned (v. 23).

1. This fact cannot be emphasized too much. Consciousness of sin and awareness of the need for forgiveness are vital for all.
2. There is danger that we become calloused to the old phrases and common Scripture proofs we have heard so often. "There is not a just man on earth that doeth good and sinneth not." "All we like sheep have gone astray." (Also Ps. 53:3; Ps. 130:3; Prov. 20:9; 1 John 1:8; Rom. 3:10.) The message of these words must convict and condemn us.

## B. Sin places all under condemnation (v. 23).

1. We fall short of God's glory. What glory we miss! It is the glory of connection with Jesus.
2. We miss the mark set by the Law. The Law can never make us righteous. It is not the Law's power to declare us just.

## II. God's answer is universal.

## A. God meets our hopeless situation with Christ.

1. We are not hopelessly lost under verdict of "guilty." The redemption or ransoming is through Christ; He paid for us (vv. 24, 25).
2. It is the answer of grace, wholly unmerited. A just God must be satisfied. He can be satisfied only by grace.
3. God's answer must be accepted by faith. There is no justification for the unbeliever.
4. This faith does not originate in man, but is a gift of God (vv. 27, 28). God is the cause of the act. He is the Author of grace, the Giver of faith.
5. Repeatedly the text says that all is without Law and works. It is through faith and faith alone. These are opposites, mutually exclusive. It is either or. The church stands or falls on this doctrine—faith alone. It is the burden of our witness as we proclaim the Redeemer.
6. "His righteousness" is the subject of this entire Epistle. It is mentioned also in our text (vv. 25, 26).
7. There was pardon for Old Testament sinners through Christ's blood, but the task of proclaiming it was not as clear-cut.
8. Since this is God's answer, there is no room for boasting on our part. Humility and repentance are still basic for Christians.

B. The Law is not abolished by this opportunity for all to be saved through faith, but it is strengthened (vv. 30, 31).

C. No national restrictions apply to the message. It must be proclaimed to all.

1. There is only one God. He made all, redeems all, and sanctifies all (v. 29).

2. To the Jews it was a revolutionary thought that God wanted to save Gentiles. Like many Christians today, they had not caught the Epiphany spirit. It was a new task for them.

The emphasis of Epiphany is for missions. The message of this text must be proclaimed in all the world. P. R. stands for public relations. The public relations task is to proclaim the Redeemer.

Of the 2,500 million people in the world, approximately 1,600 million are without Christ and the message of our text. We are told that 500 million have not once heard the name of Christ. In the world as a whole the unchurched and non-Christian population is growing more rapidly than the church population. God make us aware! Give us a sense of urgency! Let us labor while it is day,—the night cometh when no man can work.

Baltimore, Md.

GEORGE H. SOMMERMEYER

#### FIRST SUNDAY AFTER THE EPIPHANY

ROMANS 4:16-25

"Faith is a many-splendored thing." A recent popular song used these words of erotic love. They characterize far better the miraculous divine thing we speak of as faith, for through them we tap the largess of God. The Syro-Phoenician woman saw it open the door of healing to her daughter. The Centurion found in it the source of his servant's deliverance from a mortal sickness. The woman with an issue of blood knew its healing in her tired body. Would you have God's power made manifest in your life? Then let faith give it to you. You will agree:

"Faith Is a Many-Splendored Thing"

##### I. Splendid in what it is.

- A Catholic priest once told a woman whose husband was feared shot down off the China coast to have faith. I don't know how he meant it, but she understood it in this sense: to have courage. Strength in self. Inner power. Many today understand it so. Self-reliance. Or a quasi-dependence on a Higher Being to grant us what we want. Lacks true humility, dependence on Divine Wisdom and seems to be largely a determination to make God's will comply with ours. This isn't true faith as Scripture knows it.
- God's promises are the basis. Abraham. "Seed" shall be the agent of blessing for all men. Note: Abraham not materialistic,

but completely spiritual. Salvation for men was his hope. Promises of God were yea and amen to him. God's Word Gospel.

- C. Not easy to believe because of Sarah's age. The struggle in Abraham's heart mirrored by the words of the text: "Hope against hope," "not weak in faith," "staggered not," "strong in faith," "fully persuaded." May not be easy for us. Doubts must be overcome. Can be when we place our full reliance on the Word and not on our own reason or powers of sense and sight.
- D. Our faith, like Abraham's, rests on God's promises about the Messiah now fulfilled. His death and resurrection by which salvation is secured for us and all men. This is the heart of the Gospel.

While Satan, world, and flesh attacked this ground of faith, we are to stagger not and be fully persuaded.

## II. Splendored in what it does.

- A. Imputes righteousness. Faith is imputed to us for righteousness. Our Substitute paid our debt for us and provided us with full and free salvation.
- B. What this means. Peace and tranquillity here. Hope of heaven and the joys and eternal pleasures of hereafter with angels and saints in God's presence.

## III. Splendored in the way we receive it.

- A. Work for it? Buy it? Serve for it like Jacob? It is too great and we too weak for that. In fact, incapable.
- B. By grace (v. 16). Freely. Out of God's unmerited goodness. Abraham didn't deserve it. The story of Abraham's life. Ur of Chaldees and worship of moon goddess. The coward who was willing to relinquish his wife to another to save his own life. Yet God had mercy.
- C. So with us. We are nothing, but still He delights to make His people those who were not a people.
- D. The Word. Written v. 23. Preached and taught today in church service, Bible class, classroom, Sunday school, through individual Christian by word of mouth and life. The Visible Word, too, Baptism and Holy Communion.

- E. For all men, not for one group alone, but all the seed of Abraham. Universal salvation. The spanning of continents and seas by Gospel preachers. All nations shall call Him blessed.
- F. That God may be glorified (v. 20). The great good here and hereafter of the Redeemed.

Gratitude to God should spur us on to have and to hold, and to share with all men, near and afar off, the great and marvelous faith that is ours by God's great gift.

San Francisco, Calif.

ARTHUR C. NITZ

### SECOND SUNDAY AFTER THE EPIPHANY

ROMANS 5:1-5

No one likes trouble. We all desire peace which means the absence of trouble to us. God allows trouble for His purposes. His people enjoy peace in the middle of trouble.

God Saves Us by Faith, Tries Our Faith in Trouble,  
and Gives Us Inner Peace

- I. God saves us by faith (vv. 1, 2, 5 b).
  - A. We need a Savior from sin, trouble, and the world. We are God's enemies. (Rom. 8:7; Ps. 51:5; Gen. 8:21; 1 Cor. 2:14; Rom. 6:23.)
  - B. Jesus is our Savior. Here the whole Passion should be developed briefly, particularly Paul's unique presentation in Romans 5 following our text.
  - C. Faith by the Holy Spirit brings Jesus into our lives. Romans 3 and 4 are the chapters in which St. Paul presents his magnificent argument and discussion of salvation by faith alone. (Ephesians 2.)
- II. God tries our faith in trouble (vv. 3, 4, 5 a).
  - A. We will always have trouble in the world. Synodical Catechism cites John 15 and 16, 1 John 2 and 5 in the Christian Questions. (Matt. 10:38.) Sympathetically show the problems of people: sickness, loss of good name, death of loved ones, delinquent children.
  - B. Trouble shows the quality of our hearts; e. g., it doesn't make people impatient, but proves that they are impatient. Whatever trouble finds in us — good or bad — it develops more fully.

- C. In trouble God wants to prove our faith. (Ps. 4:1; 11:5.) God tries us in trouble in order that we may know whether we really love God for His own sake. (Ps. 139:23, 24.)
- D. God works out all things for good for the people who love Him. (Rom. 8:28.) Use example of ingredients for a cake. Separately they taste terrible, but the baked cake is delicious. (Ps. 3:3.)

### III. God gives us inner peace.

- A. The peace is not worldly. (Matt. 10:34; John 16:33.) Quote from the Collect for Peace: "that peace which the world cannot give."
- B. The peace is inner.
  - 1. When lacking this peace we have spiritual anxiety, a disturbed conscience, and mistrust toward God.
  - 2. This peace consists of appeased conscience and confidence in God.
- C. This peace is from the Lord Jesus Christ. He is the Prince of Peace. (Is. 9:6; Eph. 2:14; 2:17; Ps. 72:7.)

Maplewood, Mo.

WILLIAM E. GOERSS

### THIRD SUNDAY AFTER THE EPIPHANY

ROMANS 8:1-11 (read vv. 3b-5)

Tomander a refugee from Communist Latvia. His relatives under Communism must work for Communism, vote for Communism, children study Communism. Tomander works for and supports free society, children study in freedom. Captives must serve captors, free men serve cause of freedom.

In religion this is true for every man. Captives of sin must serve sin and death. Free men of God pursue the works of God. Christ has won us free from sin to service of God. Lives must be bent to purposes of the Spirit.

Christ has Delivered Us over to God's Service;  
We Must Pursue the Goals of the Spirit

- I. As men of the flesh we were compelled to work for sin and death.
  - A. By nature we were captive to sin and death. Prisoners taken in battle (ch. 7:23). Human flesh not sinful in self, but seized by Satan, perverted to ends of evil.

B. We had to oppose God (vv. 7,8). "Condemnation" (v. 1).

1. Our corrupted, carnal will at enmity with God. Crossed swords. Intent and purpose ("mind," AV) of every activity to thwart God and establish evil. Hatred toward God in fact while lip service to godliness.
2. God's Law not able to make us righteous (v. 3 a). Can command but not compel. No mastery (v. 7). Desire for obedience inevitably overruled (ch. 7:25).

C. We brought forth the fruits of sin and death (vv. 5,6).

1. The fruits of sin: pride, vengeance, dishonesty in business, strife, contempt for suffering (Epistle); racial and social exclusiveness, ineptitude and disinterest in face of human want and disease (Gospel).
2. The fruits of death. Personality of despair. Knowledge of inevitable and perpetual doom. Shame and vice (Luther, Sixth Petition). Samson at the grinding wheel.

II. Christ taking our flesh wins us free from the rule of sin and death.

A. Christ joins the battle within our human flesh (v. 3).

1. God shows forth His Son, a man. Flesh of our flesh, yet not corrupt as we. Subject to same pressures and temptations which inevitably proved our undoing. Touches every area of our infirmity.
2. Selects his battlefields not at random, but at those very points where we are able to grasp the meaning and hope of liberation. (Epiphany Gospels.)

B. He condemns our condemners (v.3). Overrules our hated rulers.

1. Disputes Satan's right to control the human will (v. 2).
2. Is sent "for sin" (v. 3 b). In His humiliation takes that which is corrupt in our nature to Himself. Bears the thrust of our condemnation. The Cross His chosen weapon of offense. The grace of God His fortress to preserve us. "No condemnation to those in Christ Jesus" (ch. 8:1).

C. He leads us captive to the Holy Spirit (v. 9). A basic change in our human status. A new Master, a new personality. "Captivity led captive" (Eph. 4:8). A spiritual man created.

III. Impelled by the Spirit, we pursue the works of righteousness and life.

A. Our will is subject to the Holy Spirit, who brings it into conformity with the Law of God (vv.4,9).

1. We serve not as prisoners, but as free men: friends of Christ (John 15:15), children of God (Rom.8:15); goals of our Friend, aims of our family. Refugee's new pursuits.
2. Body, mind (both conscious and unconscious), and social relationships now realigned to purposes of God. Christian disciplines. "Righteousness of the Law fulfilled in us" (v.4).

B. Our obedience is seen as we move with Christ into His battle against evil.

1. The grace of God our weapon of offense.
2. Disease, privation, ignorance, social perversion our chosen fields of battle. Sanctification always operative within the social context. The Church, the body of those motivated by the Spirit of Christ. "Life and peace" (v.6) — our individual and collective efforts effective within God's plan of salvation.
3. Salvation for the world our goal. World crisis viewed within our Epiphany mission offensive.

C. Our mortal bodies strive in the Spirit beyond death to eternal life and service (vv. 10, 11). Power that tore Christ from grip of death quickens us out of corruption into life.

The man of the flesh — the man of the Spirit. Too much we are the one, too little the other. Yet I tell you, God claims you through Christ for His own, His spiritual man. Let this gospel be laughter to your soul and joy to your bones, this new week, this new life unending.

Farmington, Mich.

A. KARL BOEHMKE

## THEOLOGICAL OBSERVER

We are pleased to submit the following two items recently received by the Board for Missions in Foreign Countries from the Rev. Herbert M. Zorn, one of our missionaries in India. The items indicate that our missionaries are not only aware of the peculiar pattern of Lutheranism in that country, but also are alert to God-pleasing ways and means to implement and deepen Biblical truth in the hearts of all Christians with whom they are in contact. The Rev. Marcus Ward's suggestion deserves, so it seems to us, very careful thought. It would surely be a wonderful thing if the groups involved could develop a catechism reflecting fully and clearly the great Biblical truths which Luther expressed in his unsurpassed *Enchiridion*.

P. M. B.

### THE PATTERN OF LUTHERANISM IN INDIA

Christianity in India has its main origins in the Western world. The Syrian Christians, claiming spiritual descent from the Apostle Thomas, are the only major exceptions to this, though Roman Catholicism and the Anglican Church have affected them considerably.

Protestant and Lutheran Christianity dates its beginnings in India to Ziegenbalg and Pluetschau in 1706. The influence of these early men and of other Lutherans like Schwartz and the early representatives of the Basel Mission is felt by many of the Protestant Christians in India today. A sizable section of the Church of South India came into being and gained its first, highly indoctrinated adherents under Lutheran missionaries like Schwartz and Ringeltaube. The bishop of the North Kerala Diocese of the Church of South India is Bishop Lipp of German Lutheran origin, and many of the churches in that area use Luther's Small Catechism as their textbook for confirmation. All this indicates a mixed influence bearing upon the Indian Protestant Christians of today.

Among Lutheran Christians, too, this mixed influence within the general pale of Lutheranism is evident. The Tamil Evangelical Lutheran Church traces its ancestry back to Ziegenbalg and Pluetschau and the Danish-Halle Mission. The Leipzig Mission took over this work and prosecuted it alone until World War I; then the Church of Sweden Mission stepped in to take over the responsibilities of the exiled German missionaries. The TELC today has missionaries both from the Leipzig and Church of Sweden Missions. The flavor of its polity and theology has been affected accordingly. In other cases the situation developed differently. In the case of the Gossner Evangelical

Lutheran Church, World War I drove the missionaries out, and it was forced to proceed as best it could, with some help from the ULCA Mission. After the war, a few Gossner missionaries returned, but this church is very largely independent and has had a vital growth. The Jeypore Evangelical Lutheran Church was begun by the Schleswig-Holstein Mission. During World War II the missionaries were interned and here again the ULCA stepped in. However, immediately after the war, the ULCA Mission returned the work to the former missionaries, without a bill for services rendered. The South Andhra Evangelical Lutheran Church, now the working area of the ALC, was begun by the Hermannsburg Mission in the last century. Again, the First World War drove the German missionaries out, and it was taken over permanently by the ALC. Our own Missouri Evangelical Lutheran India Mission (MELIM) is one of the few Lutheran Missions that has had a continuous influence from just one foreign mission organization; and even in it the pioneers were Missourians by adoption, and Australian Lutheran missionaries have had a hand in the work. As a result of these different influences, it is difficult to tag the Lutheran Christians here in India with the same label that is borne by their present parent organizations.

But a further fact influences this matter, namely, that the missionaries from these various sending bodies are not necessarily representative of the average of their sending bodies. Even within our own MELIM, technically speaking, men are usually called objectively out of the graduating classes to foreign fields, but considerable weight is given to the desire of individuals for such work. In the case of the ULCA and ALC calls are usually extended only to such men as have volunteered for the work or otherwise indicated their willingness to go. In the case of the European church bodies, it is usually from a group of pious Christians within the churches that the missionaries are chosen and sent. Mission organizations are often of such a nature that they can take men from different churches to represent them in foreign fields. The Church of Sweden is the established church of that country; but its mission is not supported by taxes, and its missionaries are not appointed to foreign fields in the same way that they would receive appointments in the country of Sweden itself. Their expressed willingness to go is of the essence. The same applies largely to the German and Danish Lutheran bodies working in India. It is probably valid to conclude that the spirit of consecration and dedication to the Gospel is higher among these missionaries than among the average of the clergy of their sending churches.

When these missionaries come to India, unaverage as they are, they are placed into situations which affect their approach even more. They are separated from the home church by thousands of miles and return on furlough only once in five years on the average. Fellowship even among themselves is restricted by distance and travel difficulties. They find themselves not in the midst of a vast, though divided, Christian community, as they would in the West, but surrounded by a large group of non-Christians, many of whom may well be outright anti-Christian. They find their task not so much to define and defend the Gospel against the subtle perversions of other Christians as to state it clearly, vividly, and unmistakably to people of utterly different faiths.

And yet we must remember that the missionaries are not the only factors in determining the polity and doctrine of the new church. In our day the vast majority of pastors and other religious workers are Indian Christians, and that majority is increasing. True, they have grown up under the influence of foreign missionaries. But they live in different situations with different influences and need different emphases. They are citizens of a free country. The influence of the missionaries can no longer be that of a rubber stamp. Its impress may well be blurred in some areas and more sharply defined in others. Some of this may be good, some bad; but it is an inescapable fact.

For the reasons stated above we must use carefully the expressions so common in our parlance: Missions of the Missouri Synod, ULCA, ALC, Leipzig Mission, etc. If we mean to indicate the origins of the Indian churches concerned, well and good; but if we mean to describe them in background, expression, doctrinal approach, polity, etc., let us remember that the pattern is not that consistent. We are dealing with young churches in their own right. Let us honor them as such.

#### THE CATECHISM APPROACH TO UNDERSTANDING AND UNITY

The occasion was one of the conversations between the Church of South India Theological Commission and a group of Lutheran representatives of the Federation of Evangelical Lutheran Churches in India and of the Missouri Lutheran Mission. The subject was the question of what was necessary for union. The representatives of the CSI asked that doctrinal unity should grow out of a situation of union, arguing that this was the only way in which doctrinal unity could grow. The Lutherans argued for doctrinal unity first and then union to grow out of that. At this impasse, the Rev. Marcus Ward, then professor of the United Theological College in Bangalore and a member of the CSI who hailed from the English Methodist Church, offered a sugges-

tion as a partial solution to the problem. "How would the Lutheran brethren feel," he asked, "if the Church of South India were to work up a catechism satisfactory to the Lutherans which would be used as a basis of instruction for all catechumens and confirmands in the Church of South India? Would that not constitute a continuing confession of what the church teaches and what its people learn?" (Quoted from memory; statement was made in Madras, November 1951.)

Without arguing the question of whether this is enough for union or whether it can really constitute sufficient unity, we can see some merits in this suggestion. Real unity may be indicated by a confession, but it *is* not that confession. It is rather made up of attitudes, interpretations, and understandings of words and their context which are governed by an understanding of the Gospel. Often the question reduces itself to how these attitudes, interpretations, and understandings can become one among people who have been separate for many years.

The "catechism approach," suggested by Rev. Ward, could well assure a closer direction within a church of the instruction of confirmands and members of each congregation. One of the strengths of the present North Kerala Diocese of the Church of South India is the indoctrination that it still receives through the use of Luther's Small Catechism in its confirmation instruction; this has been inherited from its early Lutheran missionaries in the Basel Mission. One of the phases of co-operation between our MELIM (Missouri Evangelical Lutheran India Mission) and the Tamil Evangelical Lutheran Church and the Arcot Lutheran Church is the standardization of the translation into Tamil of Luther's Catechism, the Confessions, and the Liturgy. As this work continues in the churches, the degree of unity in approach and understanding cannot fail to be favorably affected.

Is it not also possible that this type of "catechism approach" might overrule the laws of gravity and trickle upwards to the point of influencing favorably those who take the lead in matters of union and unity? Two men from different church bodies will have different backgrounds and understandings of words and approaches. Perhaps there will be real doctrinal differences; but if they have taught or been taught the same "catechism," some of the apparent differences will cease to be differences, and the real differences will show up in clear light. This clarity is essential for doctrinal unity, for from it a discussion of God's Word can point directly to an equally clear truth.

Finally, an aggressive program of this sort will begin to answer the vexing problem: "What if we do agree on a common confession? How do we know that this seeps down to the instruction and discipline of

the churches concerned?" We would know because it is this sort of a catechism that forms the basis for such instruction and discipline.

Let them use Luther's Catechism! Fine! But even we have expanded it for the purposes of instruction. No, let such a project be part of a joint effort to understand the same language and speak the same words in stating the blessed message of salvation. Luther's Catechism will have its profound influence, not because it is Luther's but because of its simplicity and clarity. But let the effect come of itself, not of our insistence.

Prof. Ward's words carry a significant message for those who wish to work for unity among Christians, Lutherans and others.

NOTE: The 1956 meeting of the CSI Theological Commission and the representatives of the FELCI and MELIM held in Bangalore decided to ask the southern seminaries (including two CSI seminaries and our Concordia Seminary in Nagercoil) to study the question of the possibility of such a catechism project and to report to their respective bodies.

#### THE SACRIFICE MOTIF IN THE LORD'S SUPPER

In the June issue of the *Lutherischer Rundblick* Dr. H. Martin of Marburg presents a review of an article which recently appeared in the conservative Swedish periodical *Nya Vaektaren* (the *New Watchman*). Under the title *Das Opfermotiv des Abendmahl*s the article discusses Aulén's recent book on the Lord's Supper, entitled *Given for You*, in which Dr. Martin shows that Luther's doctrine of the Holy Supper was a complete repudiation of the Roman Mass. To this Aulén agrees. At the same time he rejects also the Anglican view, now current in Sweden, that in the Sacrament the church offers up Christ in a "more Protestant" way by presenting to God anew the sacrifice, made once for all, by Him. Aulén emphasizes the fact that since Christ's sacrifice has been rendered to God once for all, it can in no wise be repeated. He admits that evidently no one in Sweden intends to return to the Roman doctrine of the Mass, but he asks why some are so eager to use expressions that may occasion misunderstanding. Over against the Anglo-Catholic view that in the Eucharist we offer up Christ's sacrifice, he maintains that this cannot be justified, much less the view that there Christ Himself is offered up. Luther centered his doctrine of the Holy Supper in its gift of the remission of sins and taught that there is no other way to God except by His forgiving grace; for only "where there is forgiveness of sins, there is also life and salvation." Dr. Martin asks whether the doctrine of the Real Presence will perhaps

be revived in the Swedish Church, which has established altar fellowship with the Anglican communion. Luther fought not only against Romanism but also against Calvinism and crypto-Calvinism. Will Swedish theologians under the leadership of Aulén do the same?

JOHN THEODORE MUELLER

BRIEF ITEMS FROM NLC NEWS SERVICE

*Dubuque, Iowa.*—Arrangements have been completed to move Trinity Seminary from Blair, Nebr., to the campus of Wartburg Seminary here. Effective September 1, the two schools will operate jointly.

*North Adelaide, S.A.*—A proposal by the United Evangelical Lutheran Church in Australia for pulpit and altar fellowship with the Evangelical Lutheran Church of Australia is being studied by the latter body.

Doctrinal agreement was reached by the two groups three years ago, but a stalemate arose in their negotiations toward merger because of conflicting views on practical issues. Major disagreement centered in the UELCA's membership in the Lutheran World Federation. The ELCA is affiliated with The Lutheran Church—Missouri Synod in the United States, which has turned down membership in the LWF.

However, the Church Council of the UELCA took the attitude that since doctrinal unity had been attained between the two bodies, "a positive step towards the creating of a closer fellowship should be made." The UELCA proposed pulpit and altar fellowship, it said, "in an earnest endeavour to be obedient to the word and the will of the Lord of the Church 'that they may be one' and in consideration of the progress that has been made to end the tragic divisions within the Lutheran Church in Australia."

In reply to the UELCA's request that it "take the requisite steps to declare itself in pulpit and altar fellowship with the UELCA, the ELCA's general convention referred the matter to its Executive Council and Intersynodical Committee for further consideration and appropriate action. At the same time, the convention re-affirmed itself "in favor of a complete, God-pleasing amalgamation of the two Lutheran Churches in Australia." The Intersynodical Committees of the two groups were urged to continue negotiations "so that, with God's gracious help, they might achieve complete unity in spirit, in doctrine, faith and practice."

The convention also authorized the calling of a special convention to consider the documents of union "when complete unity has been

established, not only in doctrine, but also in those practical matters still under discussion by the Intersynodical Committees."

In explanation of the words "complete unity in spirit, in doctrine, faith and practice," the ELCA's Intersynodical Committee said in part: "The paragraph does not demand perfection in the personal faith and the sanctified life of individual Christians, nor does it insist upon perfection in the mode of presenting Divine Truth. It simply asks that doctrinal consent or agreement which, according to the Scriptures and Article VII of the Augsburg Confession, is the basis of church fellowship. In this doctrinal agreement there is necessarily included agreement concerning practice that is in harmony with the professed doctrine."

Dr. Max Loehe, president of the UELCA, expressed regret that "it was not possible for the ELCA Convention to accept our proposal." He pointed out that altar and pulpit fellowship is already being practiced between the two church bodies in some areas, namely, in New Zealand, and among native evangelists on the mission field of New Guinea. He also noted that doctrinal unity of the two groups is being shown in the fellowship practiced between their respective congregations.

*Muskegon, Mich.*—The American Evangelical Lutheran Church voted here to participate in merger discussions initiated by the United Lutheran Church in America and the Augustana Lutheran Church. In a unanimous action at its 79th annual convention, the AELC accepted the joint invitation of the ULCA and Augustana to meet with them and other interested Lutheran church bodies "to consider such organic union as will give real evidence of our unity in the faith and proceed to draft the constitution and devise organizational procedures to effect union."

*Oslo.*—Work has been started on a constitution for a Lutheran Church in Ethiopia, to be known as "The Mekane Jesu Church." A report to the annual meeting of the Lutheran World Federation's Commission on World Missions at nearby Hurdals Verk stressed that it was of the "greatest importance to try to rally the support of all the five Lutheran missions for this project."

Now active in Ethiopia are the Swedish National Mission Society, which pioneered missionary work in the country in 1865; the Norwegian Lutheran Mission, the Hermannsburg Missionary Society of Germany, the Danish Lutheran Mission, and the True Friends of the Bible (Swedish). A sixth mission will soon be launched by the American Lutheran Church, which is planning to begin work in the Wollo Province and in Addis Ababa, capital of Ethiopia.

*London.*—Translation into French of ten volumes of the major works of Martin Luther will be made possible by a grant of \$8,600 over a two-year period from the Lutheran World Federation's Commission on World Service.

*New York.*—Lutheran Churches in America reached a combined membership of 7,372,938 in 1955, it was reported here by the National Lutheran Council.

According to the annual statistical summary compiled by the NLC's Division of Public Relations, Lutheran Churches in the United States and Canada gained 255,032 members during 1955. This was an increase of 3.6 per cent over the previous year and the same percentage of gain as in 1954.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodist. Of the total Lutherans, 7,150,704 are located in the United States and 222,234 in Canada. The latter are affiliated with the churches in the U.S.

The Council's summary is based on statistics supplied by sixteen Lutheran church bodies, plus the Negro Missions conducted by four groups associated in the Synodical Conference. Thirteen of the bodies recorded increases in membership, one showed a loss, and three remained the same, as their figures were taken from previous years.

The gain in baptized membership of 255,032 for 1955, distributed among the 17,398 congregations, represents an average increase of 14.6 new members per local church, as compared to 14.4 in 1954. The average increase over the past six years has been 12.1 members per congregation. Confirmed or adult membership advanced by 134,965 persons to a grand total of 4,932,692, a gain of 2.8 per cent. This would indicate an average accession of 7.7 adult members per congregation in 1955, compared with 8.1 the previous year. The average over the past six years has been 6.5.

For the 11th consecutive year, the highest numerical increase was made by The Lutheran Church—Missouri Synod. Its gain of 75,244 baptized members, or 3.76 per cent, over 1954 boosted the synod's total membership to 2,076,379. Over the past 11 years, it has added 636,008 members, an average of 57,819 annually. The Missouri Synod is the second largest Lutheran body in America. Among the major bodies, the Evangelical Lutheran Church showed the greatest advance on a percentage basis. Its 43,287 additions represent a gain of 4.5 per cent and sent the ELC over the million-mark in membership. With 1,004,239 members, the ELC is the third largest Lutheran body.

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**THE KEY TO EPHESIANS.** By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1956. 75 pages. Cloth. \$2.50.

What the venerable author of this book, now living in Los Angeles, wishes to show is that Ephesians was written not by Paul himself but by one of his enthusiastic and grateful followers. Paul's letters in the years immediately after his death, so runs the theory, were not known to the church except in the few places where the addressees lived. But around A. D. 90 something of great importance for these letters happened: Luke published his Gospel and Acts. The latter, treating in its second half the missionary career of Paul, draws attention forcefully to this mighty herald of the Gospel and induced one of his disciples and admirers, probably Onesimus, the former slave whom he had befriended, to collect the letters of his martyred teacher. He found nine of them, that is, all those that bear the name of Paul except the Pastorals and Ephesians. To send them out into the world in a proper way he determined to write an imaginary letter of Paul of a general nature, an encyclical, which might serve as an introduction to the collection. It is the letter we now know as Ephesians. To make it really introductory, the writer incorporated the teachings and admonitions which the nine letters contained. It is the aim of Dr. Goodspeed to prove that this theory is correct, and the method he employs consists in printing Ephesians in the American revision of 1901 and in parallel columns the corresponding passages of the nine letters considered genuine. The parallelism is thought by him to be of such a striking nature that the character of Ephesians as a work faithfully producing the thoughts of the other epistles is forcefully demonstrated.

In one point we believe the theory altogether tenable: Ephesians is an encyclical letter; the words "in Ephesus" contained in 1:1 of the KJV are not found in the oldest and best manuscripts. It may be, too, that Onesimus played a prominent role when the Pauline letters were collected. But beyond this we cannot give the theory our approval. What seems amazing is the view that somebody should think he might introduce a collection of Paul's letters to the public by prefacing it with an imaginary letter of his own and then put into that fictitious letter not any thoughts of his own, but merely those that the Pauline letters themselves contained. Why such a procedure? *Cui bono?* If Onesimus collected the Pauline letters we should indeed not be surprised to find that he wrote a preface, but we should expect it to be a warm direct tribute and not an imaginary

document, which in addition to bearing the name of Paul at the masthead, would endeavor to create the semblance of genuineness by inserting a note making Tychicus the bearer of the letter.

A circumstance which in our view is annihilating to this theory is that not once does the word δικαιώμα occur in Ephesians, and we all know how prominent this term is in Romans and Galatians. The word νόμος (Law) is found only once, and it, too, was one of the key words of Paul in his theological discussions. Finally it must be remembered that the external evidence for the genuineness of Ephesians is of the highest kind. For these reasons we cannot accept the theory of Dr. Goodspeed, and we are not surprised that it has not met with wide acceptance.

WILLIAM F. ARNDT

*NEW TESTAMENT CHRISTIANITY.* By J. B. Phillips. New York: The Macmillan Company, 1956. 107 pages. Cloth. \$2.25.

This new book by the popular English translator and lecturer will be read avidly by all those who have been intrigued with his Epistle and Gospel paraphrases. Around two poles the author attempts to summarize his own convictions regarding the theological content of the New Testament. They are God's personal visit to this planet in the Person of Jesus Christ and secondly the new quality of living, both in the first century and now, which has its spearhead in this fact.

As an introduction Mr. Phillips uses a fascinating fantasy which he calls "The Angels' Point of View." In outer space a senior angel is pointing out for the first time the paradox of our Visited Planet to a very young angel. Without doubt this fantasy will appear for many years as a sermon illustration. The last remark of the very young angel is worth quoting: "Yes, I see, though I don't understand. I shall never forget that this is the Visited Planet." (Page 19.)

In succeeding chapters Phillips runs through the big words of the New Testament—faith, hope, love. Unfortunately the core of faith as trust in the forgiving Gospel of Christ is treated somewhat vaguely. In fact, the author is quite insistent that the New Testament does not emphasize the sinfulness of man as much as succeeding ages of the church have done. For this reviewer "The Ground of Hope" was the very best chapter in the book. Phillips has caught well the New Testament balance between realized and futuristic eschatology.

In many respects the book is quite personal, with a frequent sprinkling of "I believe" and "I am convinced." Naturally this makes the book very readable, although the convincing authoritative ring of "Thus says the Lord" is largely missing. Very definitely this is another manual of practical Christianity. In nearly every chapter there are helpful analyses of what hinders faith, hope, and love in Christian living together with the author's suggestions on the basis of the New Testament. The Anglican emphases

on the Incarnation and a mild Arminian theology are easily discernible. The book closes with a forceful appeal to transcend foolish materialism and recognize the real world of God in Christ. HENRY W. REIMANN

*FUNDAMENTALS OF CATHOLIC DOGMA.* By Ludwig Ott. Translated from the German by Patrick Lynch. St. Louis: B. Herder Book Company, 1954. 519 pages. \$7.50.

The title of this volume should be "Fundamentals of *Roman* Catholic Dogma," for Dr. Ott intended it primarily for students at Roman Catholic seminaries. The publisher also encourages the laymen to use it; but unless they are competent in the classical languages, they will soon be lost somewhere along the way. For the busy priest the volume is a handy book for reference, enhanced for that purpose by a double index of persons and of subjects. The theological scholar will appreciate the bibliography furnished for each of the five major divisions. Lutheran readers will again be impressed with the fact that the Reformation was of necessity chiefly a religious movement. In the area of doctrine the church was in greatest need of correction. Other abuses were not so basic. As a matter of fact, inasmuch as Roman Catholic dogma is still in the making, the Reformation must continue to exert a positive force for truth and register its protest against the multiplication of man-made errors.

Following the basic plan of St. Thomas Aquinas, the author presents Roman Catholic dogma under the following five headings: the Unity and Trinity of God; God the Creator; God the Redeemer; God the Sanctifier; and God the Consummator. Theology is defined as the science of God. The material object of theology is described as God and created things under the aspect of their relation to God. With regard to the formal object a distinction is made between natural and supernatural theology. Dogmatic theology is defined as "the scientific exposition of the whole theoretical doctrine revealed by God Himself and His activity and which we accept on the authority of the Church." Hence it is scarcely necessary to point out that though the author quotes Scripture extensively, his ultimate authority is always the Church, or, in the final analysis, the Pope.

L. W. SPITZ

*HISTORY AND THE SOCIAL WEB: A Collection of Essays.* By August C. Krey. Minneapolis: The University of Minnesota Press, 1955. ix and 269 pages. Cloth. \$4.00.

The first section of this collection contains eight essays, the most famous of which—happily here reprinted—is "A City That Art Built," the story of Florence, Italy, in the Middle Ages. Two other essays are scholarly treatments, replete with notes, of William of Tyre and of the First Crusade. The last-named essay will greatly interest the readers of this journal. Krey demonstrates that Pope Urban II launched the First Crusade to bring

about a union of the Greek and Latin Churches. The thesis is amply documented and is a genuine contribution to an understanding of the Crusade of 1096. Another essay that will interest readers of this journal is "A Society Without Education," which has such great implications for both public education and education in church-related or church-controlled schools that every leader of society, lay or cleric, ought to be required to read it.

Krey's interpretation of the Renaissance, his essay on the medical profession, and his interest in art, all show his many-sidedness and his rich personality. His remark about the Florentine craftsmen is self-revealing: "Since they were always learning, even at the age of seventy, is it any wonder that they displayed great versatility?" (Pages 164 f.) In answer to the question, "What Is American History?" he brings Erasmus in fancy to America in the twentieth century and thus demonstrates the dependence of America on European culture. Here he says: "The trouble lies in our failure to take adequate account of the invisible baggage which the immigrants to this hemisphere brought with them" (p. 221).

The last essay of the book, the fourth in Part Two, which deals more specifically with "the social web," has as its heading "History in an Age of Technology." In it Krey sets forth three reasons for the study of history: The sentimental, since a knowledge of the past is essential to the enjoyment of life; the practical, since a knowledge of the past is essential to the successful conduct of affairs; and the scientific, since a knowledge of the past is essential in penetrating the limitless depths of unrevealed learning (cf. p. 238). There is much food for thought in this essay. Can history be merely a study of generalizations? Krey insists on "a knowledge both wide and deep of the myriad detail and intricate pattern of the social web" (p. 199), which is contingent on "a man's ability to see into a generalization only so far as his knowledge of its details extends" (p. 198).

This collection of essays is not merely for professional historians; it is of value for every educated man. Krey's style is an easy one to read; he expresses his ideas with conviction and clarity. No one who is eager to learn — no matter what his field — will fail to profit from these essays.

CARL S. MEYER

*BELIEF AND UNBELIEF SINCE 1850.* By H. G. Wood. New York: Cambridge University Press, 1955. viii and 143 pages. Cloth. \$2.75.

The seven lectures in this volume were delivered at the University of Cambridge and give a penetrating analysis of fundamental religious changes in the last century.

The author draws the contrast between 1850 and 1950 in theological views and spiritual attitudes and delineates "the three main strands in the religious thought of England in the Victorian era — Evangelical, Catholic,

and humanist." His analysis of the factors making for change "within and without the normal functioning of the Christian consciousness" recognizes, among other forces, the changes in secular culture and in the social order as well as the scientific movement. The impact of natural science is the subject of an entire lecture. "Higher criticism," Darwin, Jowett and Temple, William James, and J. R. Seeley are likewise dealt with. "The Question of Ethics" was one which the author might have sacrificed in favor of Marxism, or scientific Humanism, or Existentialism, or even the theology of crisis, but the treatment would have been poorer for that omission, even though the indicated topics were missed.

The book is a thought-provoking one. There will be relatively few people who will agree with it entirely, either in its analysis or in its judgments. A readiness to indicate disagreement, however, does not indict the author with a lack of penetration, nor should the brevity of the book be taken as a concession to superficiality. A careful study of this analysis of the last century will add to an understanding of "belief and unbelief" in 1956.

CARL S. MEYER

*DIE CHRISTLICHE GEMEINDE IN DER POLITISCHEN WELT.* By Helmut Gollwitzer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1953. Paper. 62 pages. DM 4,00.

In this brochure, dedicated to President Heinemann of the Evangelical Church in Germany, Gollwitzer sets forth a new eschatological and Christological formulation of the doctrine of the two kingdoms and defends this new approach to the problem of church-state relations against the charges of "christonomism" and "panchristism." Like Harald and Hermann Diem, he regards Christ's claim of dominion over the world as determining the Christian attitude and action with respect to the political world. He makes some daring suggestions concerning the Christian's right to resist, even to the point of killing a tyrant. He contends that modern developments (indiscriminate saturation bombing, wars of extermination, ideological warfare) make it difficult or impossible to apply Luther's criteria for a "just war" or to render offhand and legalistic decisions on knotty problems raised by Christian-pacifist convictions concerning military service.

The author evaluates critically what Thielecke, Schweitzer, Cullmann, Stählin, Delekat, Bonhoeffer, Althaus, May, Harald and Hermann Diem, Bornkamm, Reinhold Niebuhr, and others have said concerning the problem of church in politics and particularly concerning Luther's doctrine of the two kingdoms. In doing so, he contends that we of the present day either fall short of, or are driven beyond, the demands of Luther's doctrine upon us as also beyond the too-limited, time-conditioned statements of the Augsburg Confession and the Apology. The chief proposition of the book, on which the answers and solutions to the troubling questions and problems are made to hinge, is the lordship of the risen Christ,

which the author regards as being even now, in this present aeon, a reality that does or should embrace and determine all things, including the political sphere.

This reviewer finds the volume stimulating and provocative but also misleading in certain important points. For instance, a "false development in Lutheranism" with regard to the church and politics does not necessarily stem from Luther's theology. Furthermore, Christ's lordship in the political world cannot be made manifest by means of law and sword prior to the day of His appearance. And, finally, the Christocentric theories represented in this book appear to be oriented toward an unbiblical picture of Christ and to reflect an unbiblical concept of Christ's rule. After reading this volume, let the reader reach for an antidote, such as Franz Lau's *Luthers Lebte von den beiden Reichen*. A. G. MERKENS

*THE VIRGIN MARY: THE ROMAN CATHOLIC MARIAN DOCTRINE (LA VERGINE MARIA).* By Giovanni Miegge. Trans. Waldo Smith. Philadelphia: The Westminster Press, 1956. Cloth. \$3.50.

Giovanni Miegge is professor of church history in the Waldensian Faculty of Theology at Rome. His purpose in this volume is to account for the Marian devotion that in the twentieth-century Roman Church has reached even greater ascendancy than hitherto. He limits himself to the historic and dogmatic aspects of the problem, foregoing liturgical research, properly speaking. The book contains a mass of careful historical research in authors from patristic days to Father Gabrielle M. Roschini, whom the author regards as the greatest living specialist in Mariology in Italy.

President John A. Mackay is essentially right when he says in his foreword: "With fine historical perspective and true theological balance, and without any taint of bigotry, the author recounts what has happened in the Roman Catholic Church with respect to the status and functions of the Virgin Mary." Of course, the historical perspective may be challenged by many, particularly since, contrary to the author's express intentions, analogies are sometimes drawn from the "inconclusive" results of the history of religions. Yet this patient and scholarly examination of the sources, patristic, medieval, and modern, is a distinct challenge to the historians of dogma. The theological balance, of course, is definitely slanted towards Mackay's own Reformed tradition with neo-orthodox overtones. This is particularly true in the discussion of the "Theotokos" and the background of the Council of Chalcedon.

The absence of bigotry and the cool objectivity of discussion does not mean that the book lacks forthrightness. Miegge sees an evolving Marianism that more and more sets aside the fundamental Gospel emphases of Christianity. He admits that the Christocentric orientation of the Mass is still central in Roman worship, but is convinced that the heart of the

people lies with Mary. Lutherans can hope otherwise with more than a pious hope, for wherever the Gospel and Sacraments are, there is Christ and the Holy Spirit, faith and the church.

That is not to ignore the enormous errors of Rome particularly in the Marian cult. If anything, Antichrist is more evident today than in the 16th century. However, is not the central error, today as in the days of the Reformation, not Marianism but the perversion of the doctrine of justification before God by faith? It remains for an American Lutheran theologian to tackle the Marian question from this standpoint. Europeans have done it (e. g., Prof. Straith refers to Hans Asmussen's *Maria die Mutter Gottes*), but these studies are available to only a few.

One should not expect a Waldensian to be a Lutheran. The substance of his book is a classic work in the history of dogma with vital meaning for all churches today. It deserves wide reading and study.

HENRY W. REIMANN

*MISSION: U. S. A.* By James W. Hoffman. New York: Friendship Press, 1956. 178 pages. Cloth. \$2.50.

A Presbyterian journalist describes phases of the home-mission program as they confront the United States of this moment. Some of the fields are: population on the move and the changing churches; family, pastoral counseling, problems of youth and age; the city church, its outreach to foreign-language groups; ministry to the men in the armed services; mission through movies, radio, television, and religious journalism; rural ministries, Indians, agricultural migrants, miners; educational institutions, prisons, hospitals; special problems, such as alcoholism.

RICHARD R. CAEMMERER

*LET THERE BE LIGHT. The Art of Sermon Illustration.* By Benjamin P. Browne. Westwood: Fleming H. Revell Co., 1956. 157 pages. Cloth. \$1.95.

Eight introductory pages and a few subsequent paragraphs are devoted to the theory of illustration; the remainder of the book, under ten categories, prints anecdotes, quips, and longer stories which the author recommends for preaching. "Humor" and "Whim and Witticism" are two, somewhat overlapping, chapters.

RICHARD R. CAEMMERER

*MEET THESE MEN.* By Clovis G. Chappell. New York: Abingdon Press, 1956. 156 pages. Cloth. \$2.00.

*"THE MAN WHO FORGOT," AND OTHER SERMONS ON BIBLE CHARACTERS.* By Clarence E. Macartney. New York: Abingdon Press, 1956. 140 pages. Cloth. \$2.00.

Chappell and Macartney are among the most prolific publishers of "sermons on characters from the Bible." Both reveal an imaginative and

resourceful approach to Biblical materials and an occasional evangelical emphasis. Chappell employs more impersonation, Macartney more paraphrase and description. Both reveal the pitfalls of this method: a reluctance to speak the full message of salvation in Christ Jesus, especially from Old Testament texts (which were given to make wise to salvation through faith which is in Christ Jesus!); and occasional delay in getting started on the hearer because of preoccupation with the background of the text.

RICHARD R. CAEMMERER

*PREACHING AND THE NEW REFORMATION.* By Truman B. Douglass. New York: Harper and Brothers, 1956. 132 pages, notes, and index. \$2.50. Cloth. 1956.

The celebrated Lyman Beecher Lectures on preaching at Yale here presented are by a Congregational-Christian leader who is an executive in his denomination's home-mission program. His thesis is that contemporary preaching is, and should be, moved by the "new reformation," i. e., the ecumenical movement. To ministers who are not in the stream of the organized ecumenical movement and who find their theology shaped from other sources the definition both of the ecumenical movement and the task of preaching will be striking. In scholarly and sometimes glowing paragraphs the author gives an account of the rise of evangelical and Biblical preaching in contemporary Protestantism and summons preachers to play their role in the movement through preaching itself.

RICHARD R. CAEMMERER

*MANY THINGS IN PARABLES: EXPOSITORY STUDIES.* By Ronald S. Wallace. New York: Harper and Brothers, 1955. 218 pages. Cloth. \$3.00.

A Glasgow pastor and theologian publishes twenty-four studies, practically sermonic in form but with substantial exegetical method, on the parables. Several studies take up several parables in combination. The messages are evangelical and conservative. In some instances a preacher will regret that the author did not make his own favorite discoveries; in others a rather multifarious application of the parable goes beyond the *tertium comparationis* that is our hermeneutic tradition. The author lays down his theory of interpretation and use of the parables in a 16-page appendix: the interpretation should be Christological, should allow for a forward-looking element, should not be "limited by any restricted definition of the word 'parable,'" should make use of the context, employ other doctrines only in conformity with clear parts of Scripture, observe a homiletic and artistic unity (one closely connected message in each parable, but sometimes with many points), recognize Old Testament metaphors, and grant the possibility of more than one interpretation.

RICHARD R. CAEMMERER

*PREACH THE WORD OF GOD.* By Frederick M. Morris. New York: Morehouse-Gorham Company, 1954. 157 pages. Cloth. \$2.50.

This is a good one. If you're not already agreeing because you have read it, you will agree as soon as you glance at the preface, for Dr. Morris agrees with you: "Preaching is a subject about which laymen need instruction as much as clergy. Certainly there are many more laymen participating in the business of preaching than there are clergy. For hearers are as much participants as speakers."

Dr. Morris includes pastoral theology and solid doctrinal notes in these interestingly written lectures on homiletics. If you take your manuscript into the pulpit, you'll like this book. If you are opposed to the cult of topic and bulletin board, you'll not find the price of this book too high. Most of all, if you stand for Jesus Christ in your pulpit, you'll welcome the chance to sit with Dr. Morris in your study and hear him urge, "Preach the Word of God!"

GEORGE W. HOYER

*DEVOTIONS FOR JUNIORS.* By Ava Leach James. Grand Rapids: Zondervan Publishing House, 1955. 154 pages. Cloth. \$2.00.

Very brief devotions set in large type and written simply and interestingly enough to be useful for Junior's private devotional reading. The passages selected from Scripture present isolated thoughts and seem to have been chosen for their illustrational value rather than for any teaching sequence. Statements about Sunday and the image of God appear in this brevity as inaccurate, and some sentences seem unaware of objective justification—Baptism and the church are minimized in one sentence. But in the main a good Biblical and child level are maintained.

GEORGE W. HOYER

*HINGES OF DESTINY.* By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. 173 pages. Cloth. \$2.75.

"There is a time to listen," says the author in the title and content of one of these sermons. It is based on the text of Dives and Lazarus and was preached during Lent. When we listen to these sermons, we hear of problems in pertinent, neat phrases, and hear a challenge to choose God's side. But we need to hear a clear Gospel of God's love in Jesus Christ, His Son, a clear, continuing proclamation of His redeeming death and victory-clinching resurrection, if we are to be made strong enough to make aright the continuing choices.

GEORGE W. HOYER

*THE SACRAMENTAL TABLE.* Edited by George Johnstone Jeffrey. New York: Harper and Brothers, 1954. 153 pages. Cloth. \$2.50.

This is "a series of addresses by representative Scots preachers." When Harold E. Fey, as Executive Editor of the *Christian Century* declared that "each of the fifteen contributors is keenly aware that this Sacrament may indeed be a potent means of grace," he touches the weakness of the

sermons for Lutheran appreciation. But the opportunity to read sermons by great Scots ("He Is Able" by the Reverend Professor James S. Stewart is a thrilling case in point), the warmth of these appreciations of the love that is Christ and that is given us in the Eucharist, the thrill of meeting a clear Law and a sure Gospel in sermons across the lines of sea and denomination, the fluency and the sustained interest in sermon after sermon, all make this a book to note.

GEORGE W. HOYER

*THE TREASURY OF CHARLES H. SPURGEON.* Westwood: Fleming H. Revell Co., 1955. 256 pages. Cloth. \$2.50.

This is a sampler for those to whom the name of Spurgeon is more important by hearsay than by having heard or read what he actually said. Spurgeon began publishing his sermons when but twenty years old and continued without interruption for thirty-four years. Wilbur M. Smith in the introduction estimates that "the sheer bulk of the literary productions of Charles Spurgeon is equal to twenty-seven volumes of the ninth edition of the *Encyclopaedia Britannica*"—which is not so much one of those facts useful for filling in the pauses of a conversation as a fact that urges one to consider what it was that made this man's printed sermons "a greater influence over the souls and minds of men than those of any other preacher of Great Britain or America." A sampling of his outlines, illustrations, quotations, devotions, wit, and Scriptural expositions is given as well as a selection of sermons.

GEORGE W. HOYER

*SOMETHING FOR NOTHING.* By Clyde Brion Davis. Philadelphia: J. B. Lippincott Company, 1956. 219 pages. Cloth. \$3.75.

Here is a handy compendium on gambling, from betting on horse or dog racing or the outcome of sports events, through shooting craps or playing slot machines, roulette, twenty-one (blackjack), poker, and bingo to buying lottery or raffle tickets and playing the numbers game. The author defines gambling as "the most potent vice cherished by the human race," and shows that with at least twenty billion dollars changing hands each year in America's gambling operations it is authentically big business. The author is thoroughly familiar with his subject, and his book is packed full of facts and information concerning this universal vice. The style is popular and readable as one would expect in the eighteenth published book (including a best-selling novel) of a professional journalist.

A. M. REHWINKEL

*THE CHURCH IN SOUTHEAST ASIA.* By Winburn T. Thomas and Rajah B. Manikam. New York: Friendship Press, 1956. 171 pages. Cloth, \$2.50; paper, \$1.25.

This is a book on Christian missions in Burma, the Philippines, Indonesia, Indo-China, Thailand, Malaya, Taiwan, and the islands of the Far Pacific. Dr. Thomas has devoted the greater part of his adult life to

mission and ecumenical work in Asia. Since 1951 he has been field representative in Indonesia of the National Council of the Churches of Christ in the U.S.A. Dr. Manikam is a native of India and a former joint secretary in East Asia of the World Council of Churches and the International Missionary Council. Since January 1956 he has been the Lutheran Bishop of Tranquebar. Their book deals less with the early history of missionary activity in Southeast Asia than with the present dangers and problems that confront Christians in this part of the world, with the changes that came about as a result of the Second World War, and with the aspiration of these young churches.

The authors point out that the days of ecclesiastical colonialism are forever a thing of the past in these parts of the world. With the rise of nationalism there has also come a growing desire to cut loose from all foreign ecclesiastical tutelage. The Christians of the West need to recognize these aspirations and their mission boards must change their policies accordingly. The task of these young churches is not easy. In the authors' words, "the Christian Church in almost every land of Asia is a tiny David confronting an enormous Goliath of non-Christian religions and cultures, of Communism, and increasing secularism. The immensity of the task is a formidable challenge not only to these young churches but also to all of Christendom, East and West."

The book contains much factual material and interesting information, valuable suggestions for mission boards, and useful evaluations of the missionary literature of our times. It would lend itself well for book reviews in missionary study groups.

A. M. REHWINKEL

*THESE ALSO SUFFER.* By William Goulooze. Grand Rapids: Baker Book House, 1955. 86 pages. Cloth. \$1.75.

We have reviewed other volumes from the pen of this now deceased author in recent years, one on pastoral psychology and two on suffering. These latter, like the volume before us, were written from the depth of the suffering which he had to endure in the closing years of his own life. His approach is Scriptural. In the present volume he brings numerous stories from life to illustrate the Christian's attitude toward suffering and his victory over it.

O. E. SOHN

*CHRISTIAN GIVING.* By V. S. Azariah. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

A handy little volume which presents the Scriptural principles of Christian giving for the ready reference and use of the pastor in his instruction on the grace of giving. Many pertinent Bible texts are presented and discussed. The emphasis is on spontaneity and cheerfulness in giving to God. The last chapter brings some practical suggestions for the improvement of Christian giving in the congregation.

O. E. SOHN

*I MET GOD THERE.* By John E. Huss. Grand Rapids: Zondervan Publishing House, 1956. 88 pages. Cloth. \$1.75.

The book presents a series of "nature messages." The author, a Southern Baptist pastor, visited seven scenic spots in America, including the Grand Canyon, Mount Rainier, Niagara Falls, and Florida. In each of them he sensed God's creative beauty. Thus the palm trees of Florida reminded him of seven aspects of the fruitful Christian life. The Natural Bridge in Virginia suggests three ways in which Christ is a bridge over temptation, sin, and death.

Although the messages are cut from the whole cloth of Scripture, the Lutheran preacher will find them rather subjective. In spite of the use of texts the connection is at times strained. The theology is minimal. The bulk of the illustrations is drawn from the sermonic literature of the past generation. The volume may suggest germinal thoughts for those preaching summer devotions for camp groups. As the flyleaf suggests: "Here is a group of *different sermons!*"

DAVID S. SCHULLER

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

*From Heaven Above to Earth I Come: A Children's Christmas Song Service.* By J. C. Wohlfel. St. Louis: Concordia Publishing House, 1956. 16 pages. Paper. 7 cents each; 72 cents a dozen; \$5.25 a 100.

*The Christ Child Comes to Christian Homes: A Christmas Worship Service for Children and Adults.* By Thea Heinemann. St. Louis: Concordia Publishing House, 1956. 15 pages. Paper. 7 cents each; 72 cents a dozen; \$5.25 a 100.

*New Year's Eve Candlelight Service.* By William H. Eifert. St. Louis: Concordia Publishing House, 1956. 3 pages. Paper. 4 cents each; \$2.67 a 100.

*Everyday Life in Old Testament Times.* By E. W. Heaton. New York: Charles Scribner's Sons, 1956. 240 pages. Cloth. \$3.95.

*The Church in Soviet Russia.* By Matthew Spinka. New York: Oxford University Press, 1956. xi + 179 pages. Cloth. \$3.25.

*Rethinking the Christian Message.* By W. Norman Pittenger. Greenwich: The Seabury Press, 1956. ix + 147 pages. Cloth. \$3.25.

*Israel in the Spotlight.* By Charles L. Feinberg. Chicago: Scripture Press, 1956. vii + 159 pages. Cloth. \$2.50.

*Fads and Foibles in Modern Sociology and Related Sciences.* By Pitirim A. Sorokin. Chicago: Henry Regnery Company, 1956. 357 pages. Cloth. \$10.00.

*Make the Bible Live in Your Teaching.* By Ivy Olson. Minneapolis: Augsburg Publishing House, 1956. 48 pages. Paper. 35 cents.

*The Pocket Commentary of the Bible.* By Basil F. C. Atkinson. Part Four: *Genesis 31—41.* Chicago: Moody Press, n. d. 79 pages. Paper. 50 cents.

*Why Shouldn't I be a Freemason?* By Walton Hannah. London: Augustine Press, 1955. 12 pages. Paper. 15 cents.

*The Nature of Freemasonry.* By Hubert S. Box. London: Augustine Press, 1952. 93 pages. Cloth. \$1.75.

*The Vitality of Faith.* By Murdo E. Macdonald. Nashville: Abingdon Press, 1956. 158 pages. Cloth. \$2.50.

*1500 Themes for Series Preaching.* By William Goulooze. Grand Rapids: Baker Book House, 1956. 156 pages. Cloth. \$2.50.

*From Brahma to Christ.* By Lakshimbai Tilak. New York: Association Press, 1956. 91 pages. Cloth. \$1.25.

*Beginning from Jerusalem.* By John Foster. New York: Association Press, 1956. 92 pages. Cloth. \$1.25.

*Luther's Works.* Volume 21: *The Sermon on the Mount (Sermons) and The Magnificat*, ed. Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. xxi and 383 pages. \$4.50. This volume—the second in the series of *Luther's Works* published by Concordia Publishing House and the Muhlenberg Press—is a worthy successor to the first which appeared in 1955. But it contains a far more exhaustive index than its predecessor and, in addition, an invaluable analysis by the editor of Luther's exegetical method and view of Scripture. This volume, like its predecessor, will acquaint the reader with Luther's profoundly Scriptural, comprehensive, and yet always practical theology. A thorough review will appear in a later issue.

*Martin Luther: Saint and Sinner.* By Theodore J. Kleinhans. St. Louis: Concordia Publishing House, 1956. 144 pages. Cloth. \$1.65.

*Encyclopedia of Morals*, ed. Vergilius Ferm. New York: Philosophical Library, 1956. x + 682 pages. Cloth. \$10.00.

*Das Prädestinationsproblem in der Theologie Augustins: Eine systematisch-theologische Studie.* By Gotthard Nygren. Lund: C. W. K. Gleerup, 1956. 306 pages. Paper. Sw. Kr. 20:—.

*Der verborgene Menschensohn in den Evangelien.* By Erik Sjöberg. Lund: C. W. K. Gleerup, 1955. x + 290 pages. Paper. Sw. Kr. 30:—.

*Living Can Be Exciting.* By Aaron N. Meckel. New York: E. P. Dutton and Company, 1956. 250 pages. Cloth. \$3.50.

*Man in the Middle: Conversations of a Tempted Soul and Two Voices on the Seven Deadly Sins.* By James A. Pike and Howard A. Johnson. Greenwich: The Seabury Press, 1956. ix + 118 pages. Cloth. \$2.25.

*Hymns and the Faith.* By Erik Routley. Greenwich: The Seabury Press, 1956. xii + 311 pages. Cloth. \$5.75.

*The Church Under the Cross.* By J. B. Phillips. New York: The Macmillan Company, 1956. xiv + 111 pages. Cloth. \$2.50.

*Studies in the Book of Jonah.* By James Hardee Kennedy. Nashville: Broadman Press, 1956. xii + 104 pages. Cloth. \$1.75.

*Christian Beginnings.* By Morton Scott Enslin. Parts I and II. New York: Harper and Brothers Publishers, 1956. ix + 220 pages. \$1.25.

*Laymen at Work.* By George Stoll, ed. Albert L. Meiburg. Nashville: Abingdon Press, 1956. 93 pages. Cloth. \$1.75.

*Lutheran Faith and Life: A Manual for the Instruction of Adults.* By M. Reu. Columbus: The Lutheran Book Concern, 1935. 160 pages. Paper. \$1.00.

*Tools for Bible Study,* eds. Balmer H. Kelly and Donald G. Miller. Richmond: John Knox Press, 1956. 159 pages. Paper. \$2.00.

*The Prayers of Kierkegaard,* ed. Perry D. LeFevre. Chicago: The University of Chicago Press, 1956. ix + 245 pages. Cloth. \$3.50.

*The Politics of English Dissent.* By Raymond G. Cowherd. New York: New York University Press, 1956. 242 pages. Cloth. \$5.00.

*His Kingdom Is Forever.* By Ernest Lee Stoffel. Richmond: John Knox Press, 1956. 182 pages. Cloth. \$3.00.

*Exposition of Zechariah.* By H. C. Leupold. Columbus: The Wartburg Press, 1956. 280 pages. Cloth. \$4.00.

*Marriage and the Family: A Text for Moderns.* By Carle C. Zimmerman and Lucius F. Cervantes. Chicago: Henry Regnery Company, 1956. 712 pages. Cloth. \$9.00.

*Philosophies of India.* By Heinrich Zimmer. New York: Meridian Books, 1956. xvii + 686 pages. Paper. \$1.95.

*The Perfect Prayer.* By Herman Hoeksema. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 224 pages. Cloth. \$3.00.

*The Early Christian Fathers: A Selection from the Writings of the Fathers from St. Clement of Rome to St. Athanasius,* ed. and trans. Henry Bettenson. New York: Oxford University Press, 1956. vii + 424 pages. Cloth. \$4.00.

*Wanderer Upon Earth.* By Jack Finegan. New York: Harper and Brothers Publishers, 1955. vi + 246 pages. Cloth. \$3.75.

*My Sermon Notes.* By Charles H. Spurgeon. Westwood: Fleming H. Revell Company, 1956. xii + 1067 pages. Cloth. \$4.95.

*The Question Box.* By William N. Emch. Columbus: The Wartburg Press, 1956. x + 188 pages. Cloth. \$2.50.

*Climbing the Heights: Daily Devotions.* Compiled by Al Bryant. Grand Rapids: Zondervan Publishing House, 1956. 382 pages. Cloth. \$2.50.

*Letters to My Congregation.* By Robert Bayne Blyth. New York: Vantage Press, 1956. 156 pages. Cloth. \$2.50.

*The Living of These Days: An Autobiography.* By Harry Emerson Fosdick. New York: Harper and Brothers, 1956. ix + 324 pages. Cloth. \$4.00.

*The Farmer Gives Thanks.* By Samuel R. Guard. New York: Abingdon Press, 1956. 64 pages. Cloth. \$1.00.

*Jesus Christ the Risen Lord.* By Floyd V. Filson. Nashville: Abingdon Press, 1956. 288 pages. Cloth. \$4.00.

*Dimensions of Character.* By Ernest Ligon. New York: The Macmillan Company, 1956. xxix + 497 pages. Cloth. \$6.50.

*The Book of Daniel.* By E. W. Heaton. New York: The Macmillan Company, 1956. 251 pages. Cloth. \$3.00.

*The Life You Want to Live.* By Hyman Judah Schachtel. New York: E. P. Dutton and Company, 1956. 224 pages. Cloth. \$2.95.

*East Is East.* By Peter Fingesten. Philadelphia: Muhlenberg Press, 1956. xvii + 181 pages. Cloth. \$3.00.

*Freedom, Education, and the Fund.* By Robert M. Hutchins. New York: Meridian Books, Inc., 1956. 241 pages. Paper. \$1.25.

*More Power to the Preacher.* By David Miles Dawson, Jr. Grand Rapids: Zondervan Publishing House, 1956. 153 pages. Cloth. \$2.00.

*Simple Sermons on the Ten Commandments.* By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1956. 138 pages. Cloth. \$2.00.

*Our Reasonable Faith (Magnalia Dei).* By Herman Bavinck. Translated from the Dutch by Henry Zylstra. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 568 pages. Cloth. \$6.95.

*Studies in First Corinthians.* By M. R. De Haan. Grand Rapids: Zondervan Publishing House, 1956. 192 pages. Cloth. \$2.50.

*The American Catholic Family.* By John L. Thomas, S. J. Englewood Cliffs: Prentice-Hall, Inc., 1956. xii + 470 pages. Cloth. \$7.65.

*St. Basil the Great and Apollinaris of Laodicea.* By G. L. Prestige. New York: The Macmillan Company, 1956. ix + 68 pages. Cloth. \$2.00.

*The Truth About the Virgin Mary.* By Paul E. Schuessler. St. Louis: Concordia Publishing House, 1956. 30 pages. Paper. 15 cents.

*Jesus and His People.* By Paul Minear. New York: Association Press, 1956. 93 pages. Cloth. \$1.25.

*Did Jesus Rise from the Dead?* By James Martin. New York: Association Press, 1956. 91 pages. Cloth. \$1.25.

*The Purpose of the Church and Its Ministry.* By H. Richard Niebuhr. New York: Harper and Brothers, 1956. xvi + 134 pages. Cloth. \$2.50.

*Responsibility: The Concept in Psychology, in the Law, and in the Christian Faith.* By Sir Walter Moberly. Greenwich: The Seabury Press, 1956. 62 pages. Paper. \$1.25.

*The Jews from Cyrus to Herod.* By Norman H. Snaith. Nashville: Abingdon Press, 1956. 208 pages. Cloth. \$2.50.

*Understanding and Counseling the Alcoholic.* By Howard J. Clinebell, Jr. Nashville: Abingdon Press, 1956. 252 pages. Cloth. \$4.00.

*The Moment Before God.* By Martin J. Heinecken. Philadelphia: Muhlenberg Press, 1956. 386 pages. Cloth. \$5.95.

*Doctrinal Preaching for Today.* By Andrew W. Blackwood. Nashville: Abingdon Press, 1956. 224 pages. Cloth. \$3.00.

*Try Giving Yourself Away.* By David Dunn. Revised edition. Englewood Cliffs: Prentice-Hall, 1956. 128 pages. Cloth. \$2.95.

*Philippians: The Gospel at Work.* By Merrill C. Tenny. Grand Rapids: Eerdmans Publishing Company, 1956. 102 pages. Cloth. \$2.00.

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